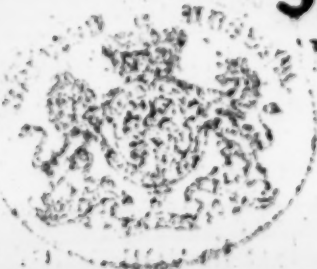




The Schoolemaster or Teacher of Table Phylosophie.

A most pleasant and merie Companion, well worthy
to be welcomed (for a dayly Cheast) not onely to all
mens howse, to guide them with moderate and holsome
dyet: but also into euery mans Companie at all tymes,
to recreat their mindes, with honest mirth and delecta-
ble deuises: to sundry pleasant purposes of pleasure and
pastyme.

¶ Gathered out of diuers, the best approued
Authors: And deuided into foure pithy
and pleasant Treatises, as it may
appeare by the contentes,



¶ Imprinted at London, by Richarde Iohnes:
dwelling at the Signe of the Rose & the
Crown, neere Holburne Bridge. 1583.

The Printers preamble to all

estates, for the friendly entertainment of this
Teacher of Table Philosophie.

YOU Worthey wightes, that hautie Halles do holde,
whose tables sundrie states do dayly haunt:
Giue leaue (my Lordes) this Teacher may be bolde
To preace in place, and shew him selfe a flaunt,
Amongst your merie gheasts of sere and sundrye sort,
To play his merie partes, in playne and pleasant sport.

What though his phrased, and stile be rudely framd,
His fruits are furthering to your healthes auayle:
To deale in dayly dyet, although he may be blamd,
To tell his minde therin he doeth not fayle,
To shew the diuers kinds, of euery meat and drinke
Bread, broath, flesh, fiesh, or what you els can thinke.

Yea more then this, he meaneth for to show
Among the states your table round about
Demeanours meet from hie vnto the low,
For ech degree to teach he doeth not doubt:
The Prince, the page, the Gentle and the slaue,
To serue his proper turne example heere may haue.

Diuynes perhaps, will hearken to his tale.
The warlike Knight, the Squier, the Souldier bold,
The Marchant eke, that makes the merie sale.
The Lawier to that pleads the case for gold.
The Lady bright will heare when he doth speake.
The Wydowe, Wife, Chyld, Mayd, lame, blind, and weake.

His problemes fine, wil (doubtles) please you all,
And queint demaundes, so pithie in ech point
His iestes I knowe will like both great and small
And hit your veyne, and nick you on the ioint
What so you be, or where you do sojourne
This pleasant pithy booke wyll surely serue your turne.

Then bid him welcome, Gentles all, and say:
Come merie Gheast, come neare and sit thee downe,
Vndoe thy packe, show foorth we do thee pray
Such newes as may vs mery make in Countrey and in Towne:
Thus him to you I leaue, to see what he can show,
For doubtlesse, I to ioy your mindes, this charges dyd bestow,

¶ FINIS.

¶ This first Booke of Table Philosophie, sheweth the
nature and qualitie of all manner meates,
drinckes & Sauces, that are vsed at meales.

ACcording to the saying of Macrobius. It were
a very vnseemely thing that philosophie, which
intreateth curiously in Bookes of ducties, and
behaviour at feastes, should be afearde to shew
her selfe also at feastes: as who should say, shee
wold not auouch that in deeds, which she pro-
fesseth in words: Or that she could keepe no meane or measure,
who onely prescribeth the meane and measure her self vnto all
humane affaires. Neither do I now welcome her to my table to
thintent she should moderate her self, whose order of instructiō
is to teach all other, how to moderate and gouerne themselues.
And shortly after in the same place he saith: Wherefore, such a
kinde of Philosophie, there is no goodman, no place, nor com-
panie, that wil exclude it, which so behaueth it selfe in euery re-
spect, that it seemeth to be necessarie in euery place, as though
it were vnlawfull it should be absent. Then forasmuch as **Mode-
rate Philosophie** ought to be present at the table and feastes of
the wise, and learned: Euery goodman must vse the same, both
for to profit and delight others. For as the same **M A C R O-
B I V S** writeth, our talke ought to be merie at the table, more
poudred with pleasure then sauced with seueritie. And our
communication at the boorde, as it ought to be faier with ho-
nestie: so must it be pleasant with delight. Wherefore, it is gene-
rally expedient that all table talke be either concerning the na-
ture and qualitie of the meates and drinckes wherof we feede, or
of table questions wherwith we may be made mery and flurred
vp to mirth at the boorde, or els touching them their condition,
and maners with whome we meete at the table: or lastly of such
merimentes and honest deuises wherwith wee may be refreshed
and delighted at our meate. And for this cause I haue determi-
ned to intitle this worke: **The Scholemaister or Teacher of
Table Philosophie**, and haue deuided the same into foure seue-
rall partes. The Arguments wherof. I haue thought good to set
downe together before the whole worke, and afterwarde eue-
ry Argument seuerally before eche Booke wherto it belongeth.

*lib. 1. de
Natural.*

1 The Argument of the first
booke, which is of naturall Philosophie.

I.

The first booke, treateth of the nature and quality of all manner of Meates, Drinckes, and sauces, that are vsed at meales.

2 The Argument of the second
Booke, which is Morall Philosophie.

II.

The second Booke, speaketh of the manner, behaviour, and vsage of all such, with whome wee may happen to be conuersant withal, as well at the Table, as all other times among Companie.

3 The Argument of the third
Booke, and is of naturall Philosophie.

III.

The third Booke, containeth certaine delectable and pleasant questions and pretie Problemes to be propounded for mirth among Companie at all times, but most conueniently at the Table.

4 The Argument of the fourth
Booke, and is of morall discourses.

IIII.

The fourth booke, compriseth honest Iesses, delectable deuises and pleasaunt purposes to be vsed among Companie, for delight and recreation at all tymes, but especiall ye at meale tymes at the Table.

The



The Teacher of Table

Philosophie, aswell Naturall
as Morall,



¶ Of conuenient time to eate meate, and how often a Man
may eate, according to his Complection,

Chaper. 1.

Now first of all, let vs see concerning the tyme
and houre to eate, which were the most conue-
nient: whereof Rhasis maketh mencion, saying, RHASIS
that it is best time to eate, when the weight of
the meate which wee eate last befoze is suncke
downwarde, and the bottome of the stomack is
become light, and there remaine no swelling noz fulnesse, and
a man haue moderatly exercysed himselfe befoze, and he haue a
good appetite, then is it the best time to feede. Moreover, as the
same Authour saith, a man must take heede that hee defer not
to feede when his appetite serueth him, vnlesse it bee some coun-
terfeit appetite, suche as chaunceth sometimes to Drunkardes,
and those that loath their meate. But so soone as one that is not
drunke, beginneth to haue an appetit, & the nourishment which
he receiued befoze, were not mutch noz grosse: then ought he to
eate presently without all delay. But if he defer eating so long
vntill his appetite be past which he had befoze: then were it best
for him to eate some of the Syrupe of Violetes, or the Syrupe
called Acetosus, or drinke warme water, and so to abstaine fro
eating vntill hee haue vomited, or gone to stoole, or that his ap-
petite begin to come againe. Likewise, the same Autho: in the
same place sayth farther. This is very diligently to be obser-
ued, that euery man eate such meates as he hath bene accusto-
med vnto, and vse to feede as oft as he hath bene wont, vnlesse
this custome of his hath byn euill, and therefore ought to be es-
chued, howbeit not suddenly, but by meanes, and by litle & litle.

The first Booke,

And a man must so dispose his feeding times, that he eate twice between one day and a night, or at the most twice in one day, or which is more temperate twice in two days: as for those which haue leane and drie bodies, it is hurtfull vnto them to eate but once in a day. And, it is euill for such as haue grosse and fat bodies to eate twice in a day. Also, those that do exercise themselves, and labour much, haue neede of meate of more grosse substance then those which vse contrary order, who require contrary meates. The Commentarie writer Auerrois, vpon the Canticles of Auicen, saith thus: It is a more temperate and orderly custome for a man to feede twice in twoo dayes. For some doe thinke that the perfection of the thirde digestion is accomplished in eightene houres, in proportion wherof when wee eate three refections, the digestion therof is finished in all partes of the body in that time, or much ther about. And wheras I would haue eightene houres betweene twoo meales: it is thereby euident that the most conuenient time to eat, is when a man feeleth himselfe lightned, and hath fully digested the meate which hee eate before.

¶ Of appetite, and custome to eate. Chap. 2.

AVICEN.
in Canticles.

AVERROIS.

RHASIS
Almanfor.

Concerning Appetite, and custome to eate, Auicen writeth in the second part of his Canticles: wherfore, let a man feede according to the vse and custome of his owne nature, not omitting to eate those meates that are delectable. Vppon which place Auerrois writeth thus, in his Commentarie: Custome is likened vnto nature, which is to say: Custome must needs be obserued, although it were euill, and not to be commended. And wheras he saith: Appetite is not to be omitted, which is a precept of his art: it is to be vnderstood in all meates whether they be desired for that they be of their owne nature commendable, or otherwise. And therfore it is said, that of two sorts of meates that which is lesse good and pleaseeth more the appetite, is better for vs, then that which is better and lesse pleaseeth our fantasie.

Rhasis also, vpon the fourth of Almanfor saith: it chaunceth many times, that some meats that are euil, are found to agree with some natures which cannot abstaine from them as other some can. And perhaps some meates that are good, are perceiued not

of Meates, Drinkes, and Sauces:

to agree with some mens stomacks, from which it were good for them to abstaine wholly. And if there be some meates agreeing with some Natures which are desirous of them, although they be not good nor wholesome: yet are they to be yalded vnto the appetite, vnlesse they bee exceeding euill, and a man must beware that he vse not alwayes naughtie nutriment.

¶ Of the order of Meales, and eating Meate. Chapter. 3.

The cause why our digestion is many times corrupt, is this: because at one Meale we fede on sundrie sortes of Meates, eating the grosse before the fine, and filling our selues with sundry kind of cates made with broathes thickned with grated bread, and too long portracting the time from the beginning of the Meale to the ende. But for the better ordering of our diet, wee must note, that it is best in Winter to vse meates actually hot, and in Sommer actually colde. Howbeit we must beware of Meates ouer hot as they come out of the pot, or from the fire, and take heed of them that are very cold, as such as are cooled vpon the Snowe. Auicen in his Canticles saith thus: that moist and slipperie meates are to bee eaten before such as binde, and that which is sweet must be mingled with that which is sowre, and the dry corrected with the moist, and the colde with the hot. And wheras we say that the moist and liquid must be taken before the binding: that is a precept in the regiment and order of meate, for that it is required to the preservation of health, that the meate be measured in qualitie, quantitie, tyme, and order.

AVICEN.

Adding also vnto these conditions, that the Meate be good, and well dressed. Which rule is gathered of the contrary, to wit, that one contrarie be brought to a iust temperature by his contrary, as are the qualities sweete by sowre, drye by moiste, colde by warmthe, and such like, aboue recited.

¶ Of a conuenient place to fede in. Chapter. 4.

Acording to the aduertissement of Auicen in his Canticles, AVICEN. we ought to haue a speciall regard to the place wherein we fede, that it be quiet & cold, & through blown with y winde, and

The first Booke,

& that it be so at the time & houre when we intend to feede therein. And therfore in this poynt it behoueth, a man to be diligent.

AVERROIS.

Auerrois the Commentarie Writer saith, that we must looke to this, most especiallly in Sommer, because then externall heat weakeneth naturall heat, lyke as the shining of the Sunne putteth out the fire if it come to it, and yet when the fire is once come into the shadowe it reuiueth againe.

RHASIS.

And Rhasis in the place aboue recited, willeth vs to eate our meate at coletimes, and if case we cannot get a colde place, yet to watch a colde time to feede in, and soe after that we be refreshed we may sleepe, and take our rest.

Of Meates and Drinckes, wheron wee feede at the Table. Chapter. 5.

Hereafter, we haue to intreate of such meats and drinckes, as are for the most part vled at the Table.

RHASIS

And first of Bread, Rhasis writeth vpon the third Booke of Almanzor, saying: Breade that is made of Wheate is in many respectes most conuenient for men, especially if it be wel seasoned, wel leauened, well baked, fine ground, & purely clenched, although it be then somewhat harde of concoction.

AVICEN.

And Auicen sheweth the cause why it is so: saying, that the better it is boulded, the easier it is of digestion, and so much the harder howe much the more it is full of Bran. And the cause is: for that the bran hindreth the passage, and the slipperinesse of the voyding of it. And that is the best bread whiche is baked in an Ouen, temperatly seasoned and leauened, and made light, that when it is cut it be hollowe like a sponge. Moreover, Rhasis in the place before alleadged, affirmeth that unleuened bread is hard to digest, and descendeth slowly out of the stomacke, causinge griping, in the bellie, obstruction in the liuer, and procureth greefe in the kidneis. He saith also that Barlie bread is colder then Wheaten, of small nutriment ingendring windynesse, the collick, and other colde diseases, & maketh a man costiffe: the bread of other kinds of graine is of qualitie according to the nature of the graine of which it is made. Auicen saith, let no man eate Bread while it is hot, but when it is one night olde.

¶ Of

Of Meates, Drinkes and Sauces.

¶ Of wyne, and the qualyties thereof.

Chapter 6.

WYne, as Isaac sayeth in the thirde Booke of dietes, causeth good nutriment, bringeth health to the body, and preserveth the same. And there is no drinke nor meate to be founde so comfortable vnto naturall heate, by reason of a certen familiaritie with it, for naturally, it strengthneth digestion. The heate therof is like vnto naturall heate, and therefore it is sone converted into naturall and most pure blood. It clarifieth thicke blood, serching the passadges of the whole body, but specially of the veines, and clenseth them: it openeth the Liver, it taketh away darke smokinesse, which ingendereth heavinesse, repelling the same from the hart, it comforteth al partes of the bodye, it causeth the minde to forget sorow and grieve, it bringeth mirth, it maketh hardie, it sharpneth the wit. Wherefore, it is convenient for all ages, all seasons, all Countreys, beeing receiued according to the custome of him that drinketh the Wyne, as so much his nature is able to beare: thus it is manifest, that wine is good for all men if they take it moderatly. And therfore in old tymes, wyne was likened vnto the great triacle, and to the nature therof. For it heateth cold bodics, and coleteth hot, it moistneth the drie, and drieth the moist. And many times it quencheth the thirst more then water. Rhasis in the fore alleaged place of his thirde booke, saith thus: Wine generally heateth the stomack and liuer, making passadge for the nutriment, it also increaseth blood and flesh, and augmenteth naturall heate, helping nature to accomplish her peculiar functions. By Wyne, digestion becommeth stronger, superfluities are expelled, and the passadge made easie for their riddance. By wine, health is permanent, strength abideth, and old age kept away. Wine also maketh the soule merie: but if it be immoderatly taken, it hurteth the liuer, braine and sinewes, it breedeth the Trembling, the palsie, and Apoplexie, and bringeth sodaine death.

ISAAAC

RHASIS

Of Meade, and the properties thereof. Chap. 7

The drinke, which is made of honie commonly called Meade, by the auctoritie of Rhasis, is very hot, ingendering red cholor. It agreeth not with hot complexions, but it is verie convenient

RHASIS.

The first Booke,

AVICEN.

nient for colde temperatures. Auerrois also vpon the Canticles of Auicen saith, that meade is better then wine, for such as haue naturall feeble sinewes.

¶ Of strong or double Ale. Chap. 8.

Double Ale saith Rhasis, in the place aboue recited, & chiefly which is made of Barly, hurteth the sinewes, maketh the head to ache, filleth y^e bodye with winde, but it prouoketh vrine, & represseth the heate which cometh of drunkenesse. But that Ale, which is made of wheate, hauing in it Mints & Smal edge, well burned, is supposed to be better for all men, but especially it is forbidden them that are hot in the Sun & conuersant abroad, and of hot disposition, and in an hot time of the yere.

¶ Of flesh in generall. Chap. 9

RHASIS

It is confirmed by the auctoritie of Rhasis, in the place before alleaged, that of all nutrimentes Flesh nourisheth most soonest, fatteth, and strengthneth. And those that vse it much, haue full bodies, and haue neede to be let blood often, and specially if they drinke Wine with it. Generallie, all flesh heateth, and is counted vnmeet for those that haue an ague, and are troubled with replecion. Flesh, that is red without fat, nourisheth more then that which hath fat, for it ingendreth lesse superfluitie, and strengthneth the stomacke more. Course flesh, which is of grosse substance, is fit for such as laboure, and fine flesh for those that vse small exercyse.

¶ Of the flesh of wilde Beastes. Chap. 10

ISAAC.

Every beast generally, according to the deuision of Isaac in his thirde Booke of Dietes, is either wilde, or tame. The flesh of wilde beasts is drie, and hard of digestion, and yeldeth discommendable iuce by reason of their ouermuch motion and exercyse which they vse, and the heate and drie of the aire wherein they abide, hapning through the vehement heate of the Sunne, and lacke of couert from the pearching Sunne beames. So that wilde flesh is of no good Nutriment, neither in qualitie nor quantitie, sauing onely the flesh of wilde Goates. For their naturall coldnesse is much repressed by y^e ouermuch heate and drie, whereto they doe accustome themselves. Wherefore, seeing also that the fast and vnlauey smell of their flesh is corrected

Of Meates, Drinkes, and Sauces.

rected by their exercise : it is some helpe vnto digestion , that their flesh may be verie well and easily concocted. And al other tame beastes in comparison to the wilde: are better to bee liked of, and doe more nourish , by reason of their quietnesse , and the temperate aire , yet are they some deale grosse and hard of digestion . And among these, in my iudgement, the Male Beast is hotter and indifferent moist aboue the female , and is therefore more commended and the sooner digested. The flesh of the female, is more colde with immoderate moisture , and therefore slower of digestion. And the flesh of those Beastes that are gelded, is of a middle nature betweene both.

¶ Of Kiddes Flesh. Chapter 11.

Aaine in the place of Rhasis by me ere while alleaged, it is RHASIS written of Kiddes flesh , that it is temperate, hauinge no euill qualitie mixt with it , which all be it ingender temperate blood, yet is it not conuenient for labourers. As for such as take no great paine , but liue a Gentlemans life , they cannot chuse a better kinde of meate then this. For, it is not altogether so easie of concoction that it destroyeth the digestion, neither yet yeldeth it so grosse or such plenty of nutriment that the body bee thereby filleth with repletion, and corrupt blood ingendered. But the blood that is made thereof , is betwixt both, as neither thicke nor thinne, hot nor colde. In the same place also Isaac saith, that the sucking Kiddes are the best, of all other most excellent both for tast, nourishment, and digestion, ingendering good blood, for the milke which they suck of their Dammes, giueth vnto them naturall moisture.

¶ Of Lambe. Chapter 12.

Lambes flesh also , as saith the same mine Autho: Isaac , in ISAAC. the place often before alleaged , is good while they sucke, by reason of the stoare of moisture and liminesse: yet the superfluitie of fleame, which it ingendereth wherby it clippeth forth of the stomacke before it be fully concocted: maketh it somewhat faultie. Howbeit Auerrois in the fiste of his Collections setteth AVERROIS. down, how that most conuenient it is y Lambes flesh be placed in goodnes next vnto kids flesh, which although it haue much superfluitie, yet is it of a moderate, & commiendable temperature.

The first Booke,

¶ Of Rammes flesh. Chap. 13.

RHASIS

Touching the flesh of Rammes, Rhasis in the place before alleaged is of opinion, that it is groser then kидdes flesh, and increaseth more the strength of Man, yelding much more superfluitie then kидdes flesh doth. Among Rammes of one yere old are better then Lambes or Ewes, for if their flesh be well digested, it engendzeth plentie of bloud, and that good, specially if it be weathers flesh, for the heate and moisture of it is temperate. which causeth the flesh to haue a very good tast. But Galen the Prince of Physicians, as Auerrois reporteth of him in the fist of his Collections, misliketh the flesh of weathers, and commendeth Weale exceedingly.

GALEN.

¶ Of Veale. Chap. 14

AVERROIS.

Next insueeth to intreate of Weale, whiche according to the iudgement of Auerrois is good and holsome, as not hauing that sliminesse and coldnesse which is in beafe, and is more sweet, both to the mouth and nose, then any other flesh. And in respect, it is better then kid. But again, kid is better the Weale, because it engendzeth better humours. And mine Autho: Isaac in the place often aboue rehearsed, saith Beafe engendzeth grosse blood, troubled and melancholike, yelketh much nutriment, hard of digestion, & painfully overcome by the stomacke, & difficultly dissolued into the parts of the body, and it bindeth the belly. And if a man that is of a melancholike complexion, vse to eat beef: he shalbe greued with the spleene, fall into a quartaine feuer, and come into a Dropsie. Also he shall waie itchie, haue y^e Morsewe, Leprosie, Canker, Kingewormes, according to the complexion of him, which agreeth fit with this meate.

AVICEN.

¶ Of Swines flesh. Chap. 15.

ISAAC.

After the iudgment of Auicen, Swines-flesh is more naturall vnto men then the flesh of any other lyuing thing on the ground, which experience it selfe declareth according to Auerrois, in the fist of his Collections. And Isaac also in y^e work aboue named. writeth that Swinesflesh is colder & moyster then the flesh of any other beast, especially if it be of a tame Swine. For wild-Swynesflesh in comparison of tame Swinesflesh, is hot & drie, and nourisheth lesse. Yet is it best to orde on tame Swines flesh,

of Meates, Drinkes, and Sauces:

flesh but seldome, and onely vppon the certeyne partes thereof, as are the & fate, chaps: and swinesflesh indeed nourisheth much ingendzeth good iuce, and loseth the bellie by reason of the soare of moisture & sliminesse, which is in it: howbeit, it prouoketh not vrine, and agreeth very well with them that vse a slender dyet. But the yong sucking pigge is best of all, and nourisheth most, and maketh passing good blood.

¶ Of Deeres flesh, Hares flesh, and Beares flesh. Chapter 16.

AND still to follow the iudgment of my first auctour in the place aboue recited. Deares flesh is melancholike and hard of digestion, but the young sucking fawnes are the best in that kinde, and the middle aged are next in goodnes vnto these, & the olde ones worst of all. The gelded Buck, & the barren Doe, are the best of the two last sortes, for that they be of a temperate beate, and drieth. Howbeit Auicen saith, that they make grosse substance which descendeth down to fast, and breedeth the quartaine ague. And the top of the Deeres taile is poison. The Hare, as saith Rhasis, most certainly ingendzeth melancholike bloud, aboue all other flesh. But Isaac saith, that although it engender drie, and grosse blood: yet it is better then the flesh of the young kid or Goate. And Beares flesh, as he writeth, is very clammie repugnant to digestion, and yeelde euill nutriment, and is more to be vsed for Medecine, then for meate.

¶ Of the partes of Beastes. Chap. 17.

The Head, saith Rhasis, of every thing, is of grosse substance, nourishing much, and heateth, and ought not to be eatē but at cold seasons: for thereby many times is the Collick ingendred, it much comforteth blood, & increaseth the seede of man. & the braine being cold, ouerturneth the stomack, and hurteth it, and therfore, who so eateth braines, let him eat them befoze all other meat. Moreover, it is good for hot cōplexions, and euill for such as are troubled with colde diseases.

Marrow cometh very nigh vnto temperature, but it is somewhat of the hottest, it increaseth naturall seede, and molifieth the stomack. The Woder of a beast is cold and grosse, and although it nourish much, yet is it hard of digestion, and is good for them that

The first Booke,

that haue a good stomacke, and liuer. The liuer is hot and moist, beaue, and hard of digestion. Isaac saith, that it ingendzeth good blood, but speciallye of young beastes that suck. But the Liuer of a Hen or Capon is better then of sucklings. The Heart, as he saith, is of an hard substance, and is slowly digested, but beeing well digested: it nourisheth much. The lights also, saith hee, is easily concocted, and soon departeth forth of the stomack, by reason of the lightnes, & rarenes of the substance therof. The kidneis are naughty in two respectes, the one is for the hardnes & grosse-nes of their substance: the other is, for that they be nourished by the fattines of the vyine, wherby they ingender grosse, and very euill blood. Rhasis in y place aboue cited saith, that red flesh without fat, ingendzeth drie blood, making but small excrementes, and nourisheth more then fat. Fat ingendzeth very moist blood, causeth much superfluitie, and nourisheth but litle. Flesh interlarded betwene fat and leane, ingendzeth temperate blood. The feete augment slimy iuce. The foremost parte of the rumpe is lighter and hotter, and the hindermost heauier and colder.

RHASIS

¶ Of flesh in Pasties, and Pyes. Chap. 18

RHASIS

Flesh, saith Rhasis, which is baked in Pasties and Pyes, is euill, and nourisheth litle, but is good for them that haue the slower belching. And generally all sortes of Pasties and pies yelde but litle nourishment in comparison of meates made with brothes. Yet many tymes they do good to them that would drye vp, & make their bodies proper. Flesh roasted on the spit, is grosse and nourisheth much: if it meet with a strong and a hot stomack to digest it, it bindeth the belly, which is manifestly proued, if a man eate the leane onely without fat. Flesh boyled with eggs and pepper is hot, and is a good meat for winter, for it strengthneth the body, and nourisheth aboue all other meates, it increaseth also seede, and blood. It maketh a man wel coulered, strong and well set. But in Sommer, it bringeth lothsomnesse, heateth and breedeth the stone.

¶ Of Foules in generall. Chap. 19.

ISAAC.

AL Foules generally, as Isaac reporteth, are lighter and finer then the beastes y go on the earth, but they nourish lesse. And the wilde foules are better then the tame foules, their flesh is

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is moze tender, & easier of digestiō. The cause wherof is y^e lightnes & rarenes of their flesh proceeding of their often flying, & the dzinesse of the aire. But the tame Foules nourish moze, & make cōmendable blood, & moze temperat by reason of the good temperature of their moisture and exercyse. But aboue al foules these are the finest: the Stare, yong Partredges, and house chickens: and next vnto them, the elder Partredge, the Feasant, the house Hen, & the Capon. Chickens are lighter of digestion then other Foules, and ingender godd blood. They comfort the appetite, and vnto all natures and complexiones they are most agréable, especially the Cockrell Chickens, neither to fat nor to leane. And Auerrois in the fift of his Collections writeth thus: amorige Foules the Hen is principall in so much that the broth thereof is a good Medecine for those that haue the Leprosie, & some saye, that a Hens braine augmenteth the substance of a mans braine, and sharpneth the wit.

AVERROIS.

¶ Of the Hen. Chap. 20

The house Hen, saith Isaac, is not all thing so moist as is the Chick, and for that cause if it be compared to the temperament of the Chickens, it is hard of digestion, but if it be wel digested it nourisheth much, and specially if it be stewed or boyled in fine broth, by which ordering it taketh a certaine moisture of the water, and comforteth the stomacke, and yieldeth much nutriment. Moreouer, mine Authour Rhasis, in the place often befoze alleaged, saith thus: The flesh of the Stare is fownde by experience to bee best of all other Foules, and most fit for those that meane to liue with a fine, and subtile diet. Pert to this is the flesh of the Quayle, which ingendzeth but litle superfluitie, and is supposed not to be verpe hot. Then after this cometh the flesh of Chickens, and next of Partredges, which is moze grosse, binding the belly, and nourishing much.

ISAAC.

RHASIS.

¶ Of young Pigeons. Chap. 21.

Yong Pigeons are very hot, ingendzring inflamed blood, and sone bringing an ague. And Isaac mine Authour saith, that yong Pigeons are hot, and full of moisture, wherfore they make grosse nutriment, a witnesse wherof is their heauines and vnaptnes to flye, but when they begin to flye, they ware lighter

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The first Booke,

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and moze acceptable to digestion, they be méte for flegmaticke persons but nought for the collicke. And also as the same writer saith: Duckes are the worst of all foules, for their flesh, saith Rhafis, ingendzeth much superfluitie, and destroyeth appetite. & is very warme, but it nourisheth moze then Hennes flesh doth. To conclude, the flesh of all water foules in generall breedeth much superfluitie, and if it haue therewith an euill sauour, then is it iudged much the worse.

I S A A C.

¶ Of partes of foules, as they be eaten. Chap. 22.

The Giserd of all foules, saith Isaac, is full of sinewes & hard of digestion, but beeing digested it make much nutriment.

But of all Gisards the Gooles is best, because of the plentie of moisture in it, and next vnto that is the Hennes or Capons Gisard. Likewise their liners is best commended, and most nourishing. The Winges of all foules are better then any other part of the body, because of their often moving and exercise, for moving consumeth the superfluitie of moisture. The Gooles and Hennes necks are best of all other foules neckes, and all partes of carued foules are better then of the stoned, which maketh the Capon to be most excellent, and to yelde best nutriment, and to ingender perfect blood. The braines of foules are lesse moist and slimy, but drier then of foure footed beasts, and therefore moze to be liked, chiefly of yong Stares, Partredges, Hennes, and cocks befoze they tro'ue, or come to be carued.

I S A A C.

¶ Of Egges, and their properties. Chap. 23.

For as much as Eggs, saith Isaac, do yelde much nutriment, for that their whole substance is conuerted into good iuce, by reason of the affinity, which they haue to mans nature, and specially the yolke: therefore in respect of their temperament they be most like vnto mans body. In this qualitie, saith Rhafis, aboue the rest are Hen eggs, and Partridges eggs, both which augment seade in man woderfully, and prouoke him to lechery: next vnto which are Ducke eggs in goodnesse not much inferiour, but making euill iuce. Geese egges are lothsome, and haue an euill smel. Hen eggs and Partredge egges are most temperate, and conuenient. The yolke being temperat in heat, causeth good nutriment. The white is cold and slimy, and hardly concocted. But concerning

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ning the yolke. Auerrois vpon the Canticles of Auicen sheweth, howe some bee of opinion, that it engendzeth as much blood in weight, as it self is of. And Rhasis saith, that egges that are sodden or roasted hard, are more hard to digest, and descend, slower out of the stomacke. But soft egges are more quick to descend, being good for those that are troubled with a bloody fluxe, whose strength thereby is much decayed. As for reere egges which are neither hard nor soft, are as it were in the middes between both the other. Moreover, eggs are good against roughnes in y^e throat, and by them is engendzeth temperate blood, and much strength. What shall I say more: they are as good as flesh, & many times stand in steede thereof, wherfore those Persons that be very fat, ought not to vse them.

AVERROIS.
In Canticles.
AVICEN.

¶ Of Milke. Chap. 24.

Of Milke, also it is Isaacks opinion, that it is very like vnto blood. For indeede, it is none other then the milke the second time concocted in the beasts or vnder, whereof it receiveth whitenes, fast and ability. Rhasis likewise saith, that new milke cometh nere to the temperment, although it decline a little vnto coldnesse and moisture, whereby it fatteth and moistneth the body. It is medicinable vnto those y^e haue the feuer Hestica, and the drie cough, and the burning of the vrine. It ministrerth excellent good nourishment vnto dry bodies, and bringeth them to temperature: it also increaseth blood and seede. But in that, it is some altered, it is noysome for those y^e be haunted with sharp feuers, or are troubled with headach by accident of sickness, and to them that are subiect to the collick, or vnto any other disease coming of cold. Cow-milke of all beastes milke is counted y^e grossest, & is good for them that would faine be fat of body. And Asses milke is the subtilest of any beastes milke, and is good for all that are diseased in y^e Lungues. Goates milke keepeth a mediocritie betweene both: but Ewe milke causeth more superfluities then any of them all. Isaac writeth of milke in this manner: Milke of beastes that be sound and not sick, if it be not eaten often, nor much but moderately ingendzeth commendable blood, moisteneth the belly, healeth the breast, Lungues, and bladder, especially if the watrishnes therof, be some way corrected: as ab-

ISAAC.

RHASIS.

ISAAC.

The first Booke,

ferred with bread, flower, otemcale, rice, or such like, & the eaten. Rhasis writeth that Buttermilke is good against the laske proceeding of red choloz, and helpeth them that are leane, & haue weak bodys, and the rather, if there be a piece of hot yron, or Steele often quenched in it. Whey, extinguisheth red choloz, it cureth y scab, welks, blisters, the yelow iaudice, and helpeth them that are hurt with drinking strong wines. He saith also, that butter being raw, alwageth the sharpnes of the throat, helpeth the Aetters and Kingwormes, taketh away the rednes of the face, and clareth y skin, maketh whole pimples & quidles that are sharp and dry being therewith annointed, but it breedeth lothsomnes, & ascendeth by to the mouth of the stomack. Sodden butter, weakeneth the stomack, softneth hard impostumacions laid vnto them plaister wise, it resisteth the most venomous biting of Wipers. Who so useth to fede much on butter, shall continually be troubled with diseases comming of fleame. It nourisheth most of any vnctuous thing, and is of great facultie.

¶ Of Cheesc. Chap. 25.

Likelysse he saith that graine Cheesc is colde and grosse and thought vnmeet for cold natures. But old Cheesc is esteemed of, according to the age. Lange cheesc, which tasteth sharp of the rinnet is hot, burning, breedeth thirst, and nourisheth euill. But if a man eate a litle therof after meate: it strengthneth the mouth of the stomacke, also it taketh away satietye, and lothing of the meat, which chaunseth many times in y mouth of the stomack after swete meates, but it must be neither to new Cheesc nor to olde. Isaac saith, that all cheesc in generall is naught, noisum to the stomack, & hard of digestion: so y they, which commonly eat it fall into the collick, & are græued with the stone in the kidneis. Howbeit the better the cheesc is, the lesse harme it doth.

¶ Of Fishes. Chap. 26.

The temperament of fish generally, as saith Isaac, is colde and moist, ingendring fleame, most agreable vnto hot and drie complexions in Summer tyme, and in hotte regions. And vnconuenient vnto cold & drie cōplexions, in winter time, and in cold Regions. All fish is either of the Sea, or of the fresh water. Those that are of the Sea; remaining in the deepe not

nere

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neere the shoare in granelly and sandy places, are most subtile & commendable and easier of digestiō then the other Sea-fish, and ingender better blood, but they discend slowly out of the stomack and intrailles for lack of moist limines. Fresh water fish, are vniuersally more grosse and slimy, and slow of digestion, but they boide out of the stomack, with more facilitie then the Sea-fish, and nourish more. The best of these are they which remaine in bowfalles and swift running streames, whose bottome is granelly or sandy, and far of from the filthines of any towne or city. Pond fish, is of all other the worst, of euill saour and hard of digestion, especially if they be far from the Sea, or any running streame. Rhasis, mine Autho^r saith, all fishes are hard of con- R H A S I S.
coction, and tary long in the stomack, and make a man thirstie. The blood, which young fish ingend^reth is flegmaticke, breed-
ding viscosus limines in y^e body, wherof spring sundry diseases. Therfore we ought to chouse such fish, whose substance is not clammy, nor very grosse, nor haue any euil smel, nor wil quick-
ly putrishe, nor that abide in Pondes, Lakes and Dæres, that yeeld forth a stinking saour. For they that are conuersant in
filthie places, are not fit to bee eaten, neither such as liue in wa-
ters abounding with vnholesome weedes wheron the fish doe
feede, for they be made thereby vnapt to bee eaten. Saltfish ought
not in any sort be set on the boorde, nor to be seade on, vnlesse it
were when a Man for medycine sake would cause him selfe to
bomit. But if any be desirous to eate thereof, let him eate but
a small quantitie, dressed with some slippery or vntuous thing,
which may loth the stomack. The Crashe of the River is very
good for weake Persons, as saith Auicen, their flesh is good for AVICEN.
them that haue a consumption, so is their bzoath, & Ases milke.
And some say, that they will breake great impostumacions, if
they be layde therto.

¶ Of Pulse. Chap. 27.

Consequently wee must in:reate of Pulse, in all sortes and
kinds, and first of Rice, of which Isaac in the first booke of ISAAC.
the worke before alleaged, saith thus: Rice, is drye in the
fourth degree, & hot in the first, which being scoddē with water is
good against the Collicke that holdeth but one daye. But being

The first Booke,

ISAAC.

RHASIS

ISAAC.

sodden with Almond milke, it leaseth the binding faculty, & nourisheth well, and ingendzeth good bloud, and augmenteth seede. And if with the Rice, or with the broth of it you wash freckles, it taketh them awaye, and clenseth the skin. Auicen writeth, that the huske of Rice is thought to be poison, for if it be giuen in drink to any man, immediatly he feleth paine in his mouth, and his tongue wil be blistred. Beanes, after Isaac, that be greene are cold and moist in the third degree, and nourish but litle, they ingender grosse and raw humours, and breed winde in the vppermost parte of the belly. Dry beanes are cold and drye in the first degree, ingendzing thicke windes in the vppermost part of the belly, from them arise hurtfull fumes into the braine. They cause sundry grosse and corrupt dreames, and are hard of concoction. The great white beane not being old, is the best, and if it be sodden in water there is much of y windines taken away therby, and of the grossenes likewise, specially if the first water be throwne away, and they be boyled againe in another. Being sodden with Pints, Drgan, Cumin, and such like, and so eaten, their windines is much amended. Who so is desirous to clense the skin of his body: let him vse to wash himself with the meale of beanes, and he shall haue his will. Rhasis saith, that greene beanes ingender grosse and raw humours, augmenting fleame in the stomack and intrayles, which breedeth much windinesse. Lentles, also saith he, are cold and dry, ingendzing melancholick bloud, and drying the body, they darken the eyesight, and nourish Melancholick diseases, if a man vse them much. Isaac saith, they fill the braine with grosse fumes and Melancholie smokes, causing pain, and fearfull dreames. Isaac deuydeth Chitch Peasen into white and blacke. The white is hot in the first degree, and moist in the middle of the same, hard of concoction, ingendzing winde and fumositie, in such quantitie, that it puffeth vp the flesh, and driueth the skin abroad, so that they which vse it haue a faire white skin, for when the skin is bozne vp and stretched abroad, it sheweth white and clere. The blacke Chitch is hotter then the white, but not so moist, and is good against oppilation of the liuer, if it be boiled with Smaledge and Radish, and the iuce thereof drunken, it also increaseth milke, and seede, and

prooue

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prouoketh Uryne. Peason, according to the famous Arnoldus de villa noua, in his gouernement of health, are of this nature: if they or Chitches be laide a stepe all night in fresh water, and be boyled next day in the same, at two or thre wallops, and the be strained and kept, and when ye go to meat there be put vnto the liquor a litle white wine, and a small quantity of spikenard in powder and saffron, and a litle salt Indie, and then once boyled together one wallop, and ministred at the beginning of y meale to be drunken or eaten, crummed like pottage. It clenseth the small beines, and the passadge of the vryne, especially if the peasen and chitches be layd in soke, and boyled with Persley in the same water. The vnskilfull sort say that they should be layde a soke in Lie, but that soaking taketh away al the opening faculti, and the finest part of the substance of them.

ARNOLD

¶ Of Pothearbes. Chap. 28.

Now let vs say somewhat of Pothearbes, according as order and doctrine requireth, and first of Garlike, which as saith Rhasis, is hot and drie, and taketh away thirstines, and increaseth fleshy lust, breaketh winde, and heateth y body. In hot regions, hot tymes, and vnto hot complexions it doth harine, & Galen calleth it the Husbandmens triacle. Beanes or Lentles sod and eaten, take awaye the stincking smell of it, and so doth Rue being chawed, and a litle therof eaten downe. So likewise doth Set wall, or Mintes of the garden or wilde, if it be broken betweene the teeth, and after it a litle quantitie of vineger be receiued. To the same purpose serueth the roote of Bates, saith Plinie, being rosted, and eaten after it. Sozrell in Rhasis iudgements is cold & dry, it bindeth the belly, and sharpneth the stomack, extinguishing red cholour and thirst. Auicen saith, that it taketh away toothach if they be washed with the iuce therof. Dill, according to Isaac, in the second booke, is hot and drie, and being drunken in wine, resolueth windines, puffines, and swelling in the stomacke, and belly. The branches therof boyled in oile, dissolue swellings being outward anoynted, aswage paine, and bring sleepe. The seede drunken prouoketh vryne, increaseth milke, clenseth the stomack from putrified humours, it healeth the bicket proceeding of the long abiding of meat in the stomack

RHASIS

GALEN

PLINIE

RHASIS

AVICEN.

ISAAC

The first Booke,

ISAAC.

RHASIS.

PLINIE.
Liber.2.

PLINIE.
LIB.2.

Constanti-
nus.

RHASIS

ISAAC.

and the often eating thereof weakeneth the eyesight. Garden Smalledge by the authoritie of Isaac, being eaten, openeth oppilations, prouoketh vyne, bindeth the belly, is euill for the falling sicknes, and hurteth women with childe: and such as are with Childe, and frequent the eating of it, it ingendzeth in the Childs body biles, and rotten impostumaciōs. Neither may we commend the vse of Smalledge, for it draweth humours together from all parts of the body vnto y^e stomack, wherof insueth vomiting. The sæde prouoketh vyne aboue the branches, and as saith Rhasis, Smalledge openeth oppilations, and puffeth v^ytherwithall, it moueth to venery, and taketh away the euill sa- uour of the mouth. Arredge also, saith hee, is cold and moist, loo- sing the belly, nourishing well, and is good for them that haue an hot Liuer. Plinie in his second booke writeth, that it ingen- dzeth sundry sicknesses, and therfore the liquoz wherin it is boi- led, ought many times to be chaunged, or els it ingendzeth pus- shes and foule spots in the skin. Parsnep, as saith Rhasis, is hot and windy, slowly digested, it maketh the sæde of man hot, and expelleth vyne, and farther saith Isaac, it healeth fleshy lust, prouoketh the termes, and ingendzeth commendable bloud.

After Plinie, in the second Booke, Beetes, are of twoo sortes, white and red. The roote of the red sod in water, killeth the itch, the iuce appeaseth the auncient paine in the head, and the base- ling, and the singing in the eares, it driueth forth vyne, it ap- peaseth the toothach, it prouoketh to venerie, and is good against poison. Borage, as saith Constantinus, is hot and moist in the first degree, it purgeth red cholour, it healeth the hart burning, and bring styped in wyne and drunken, it maketh them mery that are sad by reason of Melancholie, & the hearbe it selfe eaten raw, as some say, ingendzeth good bloud. Colewortes, according vnto Rhasis opinien, breedeth black cholour, troubleth the sleepe with euill dreames, but it lenieth the throat and breast, it ma- keth the belly soluble, and taketh away drunkenness. Isaac writ- teth of Colewortes, that the iuce therof drunken, loseth the bel- ly, but eaten without broath, they do bind, and therfore to ained their faute, the first iuce wherein they were sodden must be cast away, and then they must be sodden with good fat meate.

Onions

of Meates, Drinkes, and Sauces:

Onions seasoned with oyle, do neither heaten nor coole, nor prouoke thirst, but make an appetite. And Dioscorides saith, that if the iuce of them be receiued in at the nose, it purgeth the head very well, and stamped with vineger taketh away spottes, prouoketh sleepe, and softneth the belly. The Gourd after Auicen, is good for the cholerick Persons, and hurtfull to the melancholick and flagmatick. And Dioscorides writeth, that the iuce therof holden in the mouth, aswageth the toothach. Cummin, according to Rhasis, is hot and drye, because it helpeth digestion, and breaketh wind: and Dioscorides reporteth, that being mingled with Vineger, it stayeth the termes, and being drunken or annointed, stoppeth the bleeding at the nose, and maketh pale & low coulered. The seede drunken with water, doth effectually cure wringings, gripings, and windines in the guts: and Isaac saith, if it be mingled with windy meates, it rectifieth them, and killeth wormes being drunken. Fenell seede, also saith he, increaseth milke, it dischargeth the stoppings of the Liuer, & bladder, and expelleth the stone of the kidneis, and is good against long agues, and saith Dioscorides, being mingled with eye confections, it taketh away the mistines from them. Hyssop, after Rhasis, is hot, being eaten helpeth the eyesight of weakenesse, it remediethe the wheezing in y^e Lungs, it driueth forth wormes and causeth abortion, and healeth to digest our meate. Garden Lettice, as saith Isaac, is the best of al other Hearbs to ingender good blood, and being unwashed, it is the better, and is sone concocted. It prouoketh vrine, it quencheth red chollour in the stomacke, it cooleth the boyling of the bloud, it bringeth sleepe, and increaseth bloud and seede. Mintes also, saith hee, is hot and drie in the second degree, comforteth the stomack, & prouoketh appetite. It clenseth away al lothsomnes of meat from the stomack, proceeding of corrupt humours: also it clenseth the roughnes of the tongue being rubbed therewith. If it be sodden in vineger, and with the liquor the Jawes be washed, it clenseth the rottennes of the gummes, but they must afterward bee rubbed with powder of dried Mintes. Cresses, as Rhasis saith: are hot, and therefore heate the Liuer and stomacke, they also molifie the belly, and dryue wormes out of the Paw, they prouoke desire

DIOSCOR.

AVICEN.

RHASIS

ISAAC

DIOSCOR.

ISAAC.]

RHASIS.

The first Booke,

DIOSC.

SERAPIO.

RHASIS.

ISAAC.

AVICEN.

RHASIS

DIOSCO.

of womens Companie, cleanse the Lungen, and take awaye the wheesing, help stopping of the milt, & procure abortion. Poppie, as Isaac deuydeth it, is white, and black. The black is wherof that they make Opium, the white is moze commendable, and nourishing, of which Dioscorides writeth thus: They that are wont to eate Poppie, it breedeth in them much sleepe, and forgetfulnesse. Rhasis saith, that the seede of white Poppie is colde, good for the thyoate and bzeast, and maketh one sleepe. Persley also, saith Isaac, is hot and drye in the thirde degree, it prouoketh bzyne and womens termes, resolving windines, & increaseth seede: And, as Serapion saith, Parsley laide plaister wyse vppon wheles, scabbes, and moze w: clareth the skin wonderfully, aswageth the paine of the kidneis and bladder, ratifieth the passages of the bodye in opening the pores, prouoketh bzyne and sweat, cleanseth the Liuer, & resolueth the windy collick. Leakes, as testifieth Rhasis, are hot and drye, although they prouoke appetite, yet make they the head to ake, & ingender euill dreames, and are hurtfull for them that are commonly troubled with the continuall headach, and those that are sone offended with heat. Isaac therefore giueth counsel that it were good immediatly vppon them to eate lettice, purslain, or endiue, that by the coldnes of one the heate of the other may be delayd. Being eaten rawe, they cleanse the pypes of the Lungen from grosse humours, they open the oppilations of the liuer, and stop the salt reuome. Purslain, according to Rhasis, by quencing thirst and inward burning, bindeth the belly, and taketh away the chilnes of the teeth, and bindeth the laske proceeding of red cholour, and it diminisheth naturall seede. If wartes be rubbed therewith, saith Avicenn, they will come away by the rootes. Radish, as Rhasis writeth, is hot and drye, tarying long in the stomack, it maketh the iuce subtile, and lifteth it by vnto the mouth of the stomacke, & so prouoketh vomit. The leaues digest our meate, and prouoke appetite in vs, being receiued but in small quantity. And Isaac saith, that if they be eaten after meate, they breake winde, and by reason of their heauinesse they make the meate to go downe. And Dioscorides addeth, that the roote being eaten with salt, increaseth milke, prouoketh bzyne and the flowers, and with a litle

Of Meates, Drinkes, and Sauces.

little grated Ginger put into an hollowe tooth, aswageth the tooth
hach presently. The Rape, after the iudgement of Isaac is hot in
the second degree, and moist in the first, It nourisheth more then
all other hearbes, yet is it hard of digestion, it maketh the soft &
foggie flesh, it stirreth vnto companie of women, and increaseth
seede. Plinie, in the second booke writeth that the Rape being PLINIE.
sodden, driueth cold out of the seate. And the Commentarie writ-
ter Auerrois, in the fift of his collections saith, that y rape hath
a merueilous force to cleare the eyesight. Rue, as y learned Isaac
reporteth, is good for concoction, because it hath y faculty to expell
grosse & clamie humors, it breketh windines, & moistneth y bel-
ly. And Auicen saith, that it taketh away the lothsome saueur of
Garlick, Leekes, Onions, sharpneth the sight, and taketh away
the desire to women. Sage, after Dioscoridus sketh the tearmes, &
procureth abortion. The broth wherin the twigs and leaues are
boyled, represse the thoughts of lust, and motion to venery. The
iuce of the leaues maketh heire black. Macer saith thus of Sage: MACER.
If it be laid vpon the bite: It heales the poisoned rankling quite.
Spinage and Succorie are temperate, agreeable to the throte,
Lungs and stomack, they lenifie the belly, and make very good
nutriment. Todestooles, according to the doctrine of Rhasis, are
cold and grosse, and ingender raw fleame. Those of them which
be red are naught, for if they be eaten they ingender the collick,
and at no tyme they must be eat without warme sauces. Mus-
shrooms are farre worse then Todestooles whereof some be stark
poyson, and will choke a man, and kill him presently. But the
best of them ingender fleame. Isaac saith thus of them: by these ISAAC.
tokens you shall knowe them that will kill men. They be soft,
slimy, and grosse, and being slit in the middle, and let to lye so al
a night: the next morning you shall finde them rotten.

¶ Of Frutes. Chapter. 29.

Thus by experiance the noble Galen writeth of frutes: my GALEN.
father, saith he, had his health all his life time because he
eate no frutes. And when hee was dead I began to eate
frutes, and by meanes thereof I fell into sundry, and long conti-
nuing diseases. And after that I abstained from rathe frutes, I
had neuer any sickness sauing an ague which helde me one day.

D

Then

The first Booke,

ISAAAC.

RHASIS.

RHASIS

ISAAAC.

Then shewed I the same vnto my Frēdes, and they that be-
leued me, abstained from rathe frutes, and in all their life tyme
were neuer sick. This mutch of frutes in generall. Figges, ac-
cording to Rhasis, cleanse the kidneis from grauell, being grēne
they breed winde in the belly, and they lose the same, and make
indifferent good iuce: If they be dype, they nourish much, and do
beaten, the often vse whereof ingendzeth the itch, and lyce, and
lose the bellie being eaten befoze meate. Of whome mozeouer,
mine Authour Isaac saith, in his second Booke, that if they meet
with a stomack well cleansed from humours, they are then good
of digestion, they ingēder good blood, cleanse the stomack, lungues,
kidneis, and bladder, if they be eaten fasting. Dates, saith hee,
are hot and make grosse nutriment, and if they be eaten often-
times they ingender grosse blood in the inner partes, they cor-
rupt the teeth, and make fleame and blood to abound. And in the
second booke, Isaac saith, that Dates beeing hot and dype in the
second degré, are better of digestion then Figs, and more pro-
uoking bzine. But who so accustometh himselfe vnto them: shal
feele an hard swelling in his Liuer, & Splēne. Raisins, as wit-
nesseth Rhasis, which are very swēte, are hot, but not so hot as
Dates, neither so stopping as they are, they be windy and hurt
much, they franke vp the body sodainly, they also increase mo-
tion vnto venery, and worke to the erection of the yeard. Those
which haue the thinnest skin, do soonest descend, and breed lesse
windines, and the contrarie doe contrarywise. Those that are
sower do not beaten, but being washed in cold water, and eaten
befoze meate, doe as it were extinguishe heat. Sower grapes are
cold, they bind the bellie, and they repress blood and red cholour:
Raisens are temperat in heat, which causing good nutriment, do
breed no oppilacion as Dates do, although they nourish stronger
and in greater quantity. Pomegranates, which are swēte, accor-
ding to Rhasis, do not cole, but pufte vp, and cause thirstnesse
but they lenifie the thzoat. The sower ones make the breast and
thzoat rough, also they pufte vp the stomacke and Liuer, but al-
waies they moderate the heat of blood and red choloꝝ, they quēch
Feuers, and repress vomites. And Isaac saith, that Pomegra-
nates are fitter foꝝ medicine then foꝝ meate, foꝝ they yelde but
smal

Of Meates, Drinkes, and Sauces.

small nourishment, but is good. It is the propertie of tart Pomegranates to extinguish the rage of humours, and to comforte the stomacke. The iuce dropped into their eyes that haue the yelow R H A S I S.
bandies taketh away the yelow cholour. Quinces saith Rhafis, be they swete or sower, they strengthen the stomack, but principally the sower, they prouoke also a good appetite, and binde the belly. Being eaten after meate, they make the ordure to discend quickly, and expell it out of the belly. And being eaten before meat, they worke y contrary effect. The sower ones are strongest in binding the belly. Peares, after Galen being eatē before meat, G A L E N.
do binde, but after meate they loose the bellie. Peares, that are very swete do not puffed vp, but they all binde the belly, vnlesse they be eaten after meat. For being after meat they driue the ordure forth, and then they strengthen the stomacke. Isaac also saith, that swete Peares are temperate, and if they bee boyled with Mulschoms they take away all their clensing, especially if they be wilde Peares, by reason of their tartnes. Appels, after the iudgement of Isaac, are cold, and because of their sowernesse doe binde the more. And although they agree well with the mouth of the stomack: yet they fill it full of slimy humours. Auicen saith, that Appels do comfort, especially those that smell swete: Baked in a Pie they helpe the appetite, but the dayly eating of the causeth ouermuch heating of the sinewes. Peaches, according to Auicen, if they be ripe: are good for the stomack, causing good concoction vnto meate, for they corrupt it, but rather before meate. If the Appels be dry they be hard of digestiō, and although they nourish much, yet are they not good. I S A A C.
And Isaac saith, that the greater Peaches, if they be ripe they loose the bellye, but otherwise they bind it. The lesse, which are called in latten Præcocia, and in English (as I thinke) Africoes, are wholesome for the stomacke, and take away lothsomnesse. Medlers, saith he, are cold and dry in the first degree, they comforte the stomacke, and take awaye the fluxe of choler, and repress vomiting, they prouoke urine, and being taken before meate, they comforte the stomack the more, and hurt not the slownesse thererof. And Dioscorides D I O S C.
writeth, that some saye they helpe much the toothach, if they be eaten while the teeth ake. The Pome Cytron, after the opinion

The first Booke,

AVICEN.

of Auicen, beeing pared and the rine eaten or chawed, maketh the mouth smell pleasantly. The solwer iuce being anointed killeth ringwormes, the decoction drunken maketh a good colour, & fatteth the body. Mulberries, which are ripe and sweete, as saith Isaac, loose the belly, are soone cast forth out of the stomack, and prouoke vrine. Being eaten fasting out of cold water, they are very cooling, they quench thirst and unnaturall heat. Plummes likewise, saith he, are of two sortes: some white, which are hard of digestion, and noisome to the stomacke. The black of the garden, being ripe, moisten the stomacke, and make soft the belly, & purge red choler. But if they be eaten ouermuch, they hurt the stomacke, but they do lesse, eaten before meate. Cheries also, as the same Authour writeth, are soone conuerted, they ingender grosse sleame and slimy within the hollownes of the Liuer and Splæne. And therfore ingender longe agues, and are very euill euery way. The best time to eat them is before meat, for when they be eaten vpon a full stomacke, they sit aboue, and turne to putrefication. Almondes, according to Rhasis, are temperat in heate, which although they make the throat smooth, yet are they heauy in the stomack, and tary long there, they open oppilations, and aswage the burning of the vrine, and beeing eaten with sugar, augment seede of generacion.

RHASIS.

ISAAC.

The bitter Almondes, according to Isaacks iudgement, are hot and drie in the ende of the second degré, they cleanse, scour, and comforte, they moue vrine, and dissolue grosse and clammy humours: by meanes wherof they cleanse the breaſte & Lungues from fleagmatick humours, & release the oppilations of the Liuer and Splæne. Nuts likewise, saith the same Authour, in a cholericke person, and one that hath a good stomack, are soone turned into cholerick vapours ascending into the head, causing the paine and giddinesse thereof. But if a man would correct them, and make them good, he must crack them, and blanch them, and laye them a steepe a whole night in water, that they maye get some moisture.

DIOSCOR.

Dioscorides saith, that two Nuttes, and two drie Figges, and twentie leaues of Rue, or Hearbe Grace, and one graine of Salt pounded together, and beeyng eaten fasting: keepeth a man

of Meates, Drinkes, and Sauces:

man from infection of Poyson, or Pestilence. The Fildbeards, after Rhasis, are not so hotte as the other Puttes are, but are heauier, and are good against the stinging of Scorpions. RHASIS.

And Serapion saith of them, that if Fildbeards be roasted with a litle Pepper and eaten, they ripen the Catarre or Reume. Serapion.
Constanti-
nus.

Cheastnuts, as Constantinus writeth, are wyndie, they moue to the acte of the flesh, they yeld much nutriment, they are hard of digestion, and therefore according vnto the counsell of Isaac, they must be roasted, that their facultie may be thereby amended, and their substance ratified: Then do they alswage the dyinesse of the breaſt and al the body, and moderate the difficultie of making water. The Acorne also, according to the same Authour being disobedient vnto digestion, bindeth the bellye, but prouoketh vyne, and they doe nourishe: Beaten into powder, and the powder laide vpon the Ulua, dzieth by the rotten humours, that vse to haunte and hurte the same. ISAAC.

¶ Of Spices. Chap. 30.

Pepper, by the authoritie of Rhasis, helpeth to concoct y meat well, and dissolueth windines, and beeing very hot: heateth the stomacke and liuer, and hurteth hot bodies especially in Summer. Ginger also, according to the same Authour, is hot and moist, and in helping concoctiō is profitable for those whose stomackes and Liuers are colde: It amendeth the dimnesse of sight rysing of moisture, and as Auicen writeth, it augmenteth the memozy, and clenseth the moisture of the head and throte. RHASIS.

Zcadoarie, according to the same Auicen, is a triacle or preseruatiue against all poisons, and as saith Constantinus, it consumeth the swelling by winde, and comforteth the stomacke: it prouoketh the appetite, taketh away the stinking of y mouth thorough eating garlick, and according to Macrobius, alswageth the heat of the wine, which wee haue drunken. Galingale likewise, as writeth Auicen, is hot and dry, it resolueſh windinesse, maketh the mouth saour well, helpeth the stomacke, concocteth the meat, augmenteth desire to wome, and cureth the paine of the kidneis. Cloues also, saith he, are hot and dry in the third degree. they make the body smell wel, they sharpen the sight, they comforte the stomacke and Liuer. Cinnamon, after Rhasis opinion: AVICEN.
Constant.
Macrobius.
AVICEN.
RHASIS.

The first Booke,

is hot & drie, which in strengthning much, helpeth the stomacke and liuer, it causeth good concoction, and expelleth windines.

ISAAC.

Also, saith Isaac, it openeth oppilations, & prouoketh the termes.

Almansor.

Saffron likewise saith he, being hot and drie in the first degree, comforteth the stomacke, openeth the stopping of the Liuer, helpeth them that are shortwinded, & comforteth the weake parts.

PLINIE.
LIB.2.

And Rhasis thus speaketh of Saffron in his Almanzor. A certain woman, saith he, was very long in labour of childbed, and could not be deliuered. And I gaue vnto her one dramme of Saffron, and immediatly she was deliuered, and this haue I tried often: and being drunken in wine, it is of singular force to make one merie.

Constantinus.

Plinie in his second booke, saith: who so drinketh Saffron first, shal not feele any surfet: and a crowne made therof and put vpon the head, releaseth drunkenness. Carawaies, according vnto Constantine, is hot and drie in the third degree, it dissolueth winde, it strengthneth the stomack, it killeth worms, it helpeth concoction, and prouoketh vrine.

¶ Of certaine Sauces. Chapter. 31.

Mustard is hot and drie in the middes of the fourth degree, it drieth vp the moisture of the head and stomacke. And

AVICEN.

Auicen writeth, some say (quoth hee) that if one that is fasting drinke it, it maketh a good vnderstanding, and it clenseth

PLINIE.

the humours of the head. Plinie said in the second booke, that musterdseede prepared with vineger, driueth forth grauell. Salt,

saith Rhasis, is hot and drie, it taketh lothsonnes from meases, and maketh the fast sharp, and it prouoketh the appetite. But

who so eateth salt in any quantity, it causeth much adustion in the blood, it weakeneth the eyesight, it diminished naturall seede,

and ingendzeth the itch. Vineger, according to the same author,

is cold and drie, making a man leane, & weakning the powers, diminisheth the seede, it strengthneth melancholy, and weakeneth

red choler and blood, and maketh the meate subtile & fine wher with it is receiued. Honie, as saith Isaac in the second Booke, is

ISAAC.

hot and drie in the second degree, it taketh awaye the cause why the body cannot be nourished, and altereth the euill disposition

vnto better, and expelleth the aboundance of euill humours out of the pores, and clenseth the filth of the veines, and therefore is
very

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very agreable vnto them that are colde and moist of nature, and vnto olde men. And vnto hot complexions it is a poyson, for it is sone conuerted into choler. If it be turned into the warme-nesse of bloude, it maketh it the warmer. So that Honie being eaten rawe, ingendzeth windinesse, and maketh a man to swel, bzeedeth the roughnesse of the throat, and prouoketh vnto vomit & siege. Oyle Oliue, as Plinius writeth in the fourth booke, maketh euery body soft which it toucheth, giueth force & strengtneth y belly, clenseth the face, appeaseth y swelling, cleareth the eyesight, helpeth the headach, and alwageth the heate of Feuers. PLINIE.

The Oyle of Nuts, saith Rhasis, is very hot and dissoluing, and according vnto Auicen, it is good against the Kingwozme, inflammations, and pustles in any parte of the eye. The Oyle of Almondes, after Rhasis, is temperate, and is good for the breast, Lungues, Bladder, & Kidneis, but if it be eaten it bzeedeth lothsomnesse, and departeth slowly out of the Stomack. And, as saith Dioscorides, if it be mingled with honie: it taketh awaye the spottes in the face, and maketh smooth the skarres where woundes haue bene, it clenseth the mistines of the eyes, and taketh awaye the scales from the skin. RHASIS
AVICEN.
RHASIS.
DIOSCOR.

Oyle of Poppy is to be iudged of, according to the nature of Poppie, whereof we intreated in the Chapter last goyng before. And thus endeth the first Booke, the contents wherof I haue gathered out of the best approued Authours.

FINIS.

¶ The second Booke of Table Philosophie, which speaketh of the maners, behauour, and vsadge, of all sutch with whome wee may happen to bee conuersant at the Table.

¶ The Preface.

HAuing ended the discourse concerning the Nature of Meates and Drinkes, which are set before vs vppon the Table: it followeth now, that wee may somewhat touching the Manners and conditions of whome we be matched at the Boorde. For as saith MACROBIUS in the third Booke of his SATVRNALIA: There is no part of wisedome so great, as to applie a mans talke to the place and tyme, hauing a regarde to

The second Booke,

the estimation and calling of those that are present: For some will be incouraged with examples of Vertue, other with good turnes, and some with the commendation of Modestie : that such as haue vsed themselues otherwyle and hearing the same, may amēd their liues. And therefore, as touching them with whome we be set at the Table, I will say somewhat out of the auntient Records of our Elders, beginning with the most worthie Personagies.

¶ Of Emperours. Chapter. 1.

Suetonius.
Lib. 3.



And first to speake of Emperours, howe that some of that excellent calling haue bene very frugale and sparinge at their Worde, as Suetonius in the third Booke of the liues of the 12. Emperours, writeth of Iulius Caesar, saying that he drake very litle wine, which thing his Enemies could not deny, and was indifferent about the residue of his dyet. Upon a time, when at the Table, the good man of the house where he supped, had set before him olde preserved Oyle that was ranke and stale, in steede of new & swete, when other in Company refused it, he only eat it greedely, for that he would not seeme to reprove him that had invited him to supper, either of litle good manner, or couctousnes. The same Authour also saith of Augustus, that he was a mā of smal feeding, and drunke but very litle wine, for he vsed not to drinke therof aboue thrice at a meale. Neither vsed he commonly to drinke wine, but when he was drie he would dip a sop of bread in faire colde water, or eate the slice of a Cucumber, or of a greene mellow Apple, whose tast were tart, or somewhat like vnto wine. In the Iestes of the Romanes it is written, that the Emperour Augustus was a very small feeder: for he would eate common bread, & litle fishes, or cruddes made of Cowmilke, which hee would wzing in his hand, or greene Figges which he liked wel, & these things would he eate in enery place, and when so euer his appetite serued.

Helinandus
Liber. 3.
Institur.
Suetonius.

Helinandus, in his booke of the institutions of Princes, saith, Iulius Caesar, committed his Baker to prison, because he gaue him better bread at his Table, the he gaue to the residue of his Soldiers. Suetonius also in his worke before alledged, writeth of the Emperour Tiberius, that at his first coming to the Empire, he

Of honest behauour of all Estates.

hee was very frugall and moderate, but afterward he grue so gluttonous, and giuen to the belly, that in stæde of Tiberius, he was called Biberius, for Claudius, Caldius, for Nero, Mero, that is to say, one ouermuch giuen to wine. And vppon a tyme spending two whole daies and nightes with Pomponius Flacchus, & Piso: for a rewarde, he gaue vnto the one the gouernment of Syria, and to y other the Lieutenantship of the same. He liked better of one that presented him with a Mushrom, and a kinde of Birde, called Ficedula, then if it had bene a greater matter. It is also witten of the Emperour Vitellius, by Egesippus, in his fourth Booke of the destruction of Ierusalem. When hee knewe there was secret wait laid for him, in the mean time he gat him selfe to feasting and gourmandize, because he would not lose the famous ignominie of the shame that hung ouer him. Hee was drawne from the banquet, he was contemptuossly insulted vpon, and slaine in the midst of the Cittie, at one tyme together, both heading his blood, and vomiting his surfeat: who if he had liued any longer, would haue deuoured the treasure of the Romane Empire in riot, and banketing. To conclude, he had raigned but eight Moneths and fīue dayes, and yet Rome was able no longer to serue his belly.

Egesippus.
Liber. 4.

¶ Of Kings. Chapter 2.

Frontinus, in his fourth booke and thirde Chapter of warlike Pollicies, reporteth howe that Alexander, King of Macedonia, was vled to eat of sutch bread as he found, while he trauiiled vpon the way. Also in the fourth booke & 7. Chap. he writeth in this manner. Alexander, King of Macedonia, trauiailing by great iourneies thzough the deserts of Affrica, both hee and all his Armeie being greatly a thirste, a Souldiour offred him a draught of water in a Sallet, which in ptesence of the all, he poured on the ground, deseruing more praise by that Example, then if he had drinke it. Helinandus, in the place befoze recited, telleth how that Piso desiering Romulus to supper, & perceiuing howe little wine he had drunke at y meale: Oh Romulus, if euery man would do as thou dost, wine would be better cheap. Nay (quod he) it would be dearer, if euery mā might drinke what he would.

Frontinus.
Lib. 4.

Helinand.

Valerius Max. in his fīfte booke and sixt Chap. writeth y King

Valerius.
Max.

C.

Alex-

The second Booke,

Note. Alexander vpon a tyme being repulſed from ſome purpoſe by a tempeſt in the winter, behoulding and old Macedonian ſouldiour quaking and benumbed with cold, and himſelfe ſitting in his regall ſeate by a good fire: euen with thoſe handes wherewith he was wont to beſtow liberal rewardes, he tooke the ould man that was crooked and doubled with cold, and ſet him in his own place: what merueil was it then if it were pleaſant vnto them to ſerue ſo many yeers vnder that capteine, which eſteemed more of the good health of a common ſouldiour, then he did of his own dignitie? In the ſame place it is alſo wzitten, that Pyrrhus the King, ſaid that certen Tarentines had talked of him very bzoad, and vndutifull language at a banquet. Then demaunded he of one of the Companie, whether they had any ſutch talke, or not? yea truely ſaid he, wee had ſo indede, and vnleſſe our wine had failed vs, theſe had ben but trifles in reſpecte of that wee would haue ſpoken. So pleaſant an excuſe of their rioting, and ſo frank confeſſion of the truth, turned the Kings wzath into laughter. By vſing of which clemency hee obtained this mutch, that his Subiectes the Tarentines thanked him when they were ſober, and prayed for him when they were drunken.

¶ Of Princes. Chap. 3.

Plutrach.

PLutrach of the institutions of Princes, citeth the auhoritie of Plato, which ſaide thus: when Potentates oppreſſe their Subiectes: it is like as if the head of a body ſhould ſwell to ſutch hugines, that the other parts were able ſcarcely, or not at all, to beare it, but with great paine. Likewise, when the hyer powers doe hate and perſecute the Subiectes, it is like as if the tutoꝝ ſhould purſue his pupil, to ſlay him with the ſword, which he gaue him to defend him againſt others. Helinandus, in his Booke of the institution of Princes, ſaith, that a Prince ſhould do as the Phiſitiõ doth, which neuer giueth extreme medicines, but when he ſeeth that gentle pociõs wil neuer recouer the patientes health. Vnto which purpoſe ſaid Lucius very well, that it behoued a Prince to be an old man in manners, and to follow ripe and wiſe counſel, and to imitate the order of good Phiſitions which ſometime cure by filling, that which is emptie in ſpare bodies, and ſometime by emptying y^e which aboundeth to mutch

Helinand.

Lucius.

in

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in full bodie, aswaging the griefe many tymes with hot burning yrons, and often with fomentacions, and sometime otherwise, vnto which intent he setteth downe these verses:

To punish let a Prince be slow, and quick to giue reward:

And let it grieve him, when he is constrained to be hard.

¶ Aristotle, in the third of the Politickes, writeth thus: who so Aristotle. would haue wit and vnderstanding to gouerne (saith hee) it seemeth he would haue God and the lawes to gouerne: but who so will haue man of himselfe without these to gouerne, putteth a very sauadge beast in authoritie. For, when rage and lust beare sway, then good men go to wrack, so that vnderstanding without affection is as good as a written Lawe. Likewise Vegetius, in his first booke and first chapt. of the art of war: it is decent for a Prince (saith he) y^e no man know mo things nor better things then he, for his knowledge may profit all his subiects, & for that cause, Princes ought to applie themselves to y^e study of wisdom.

¶ Of the Gentile Bishops. Chap. 4.

Valerius, in his fifth Booke and fift Chapter, writeth of Valerius. Horatius Puluillus, who being Bishop, and hee was, after the guise at those daies, consecrating a great Church vnto Iupiter, while hee was pronouncing the solemne wordes, and holding the post in his hand: word was brought vnto him that his Sonne was dead: hee neither plucked his hande from the post, neither changed his countinaunce from the publique religion to his priuat sorowe, because he would not seeme at that present to sustaine rather the person of a Father, then of a bishop. In the same place likewise he writeth of xenophon, who being offering a very solemne sacrifice, it was told him that his eldest Sonne was slaine. Then did he only put of the Crowne from his head, demaunding of the Messenger in what sort he was slaine: And vnderstanding that he was killed fighting very valiently: hee put the crown vpon his head again, shewing that he tooke more ioye of his valencie, then he did grief of his vntimely death. S. Ierome, in y^e second booke against Iouinian, writeth y^e Zenon the Ierome. Stoick reporteth of the liues of auncient priests of Egypt, how y^e setting all worldly care & busines apart, they alwaies remained in y^e church, searching the hid natures of things, & obseruing the

The second Booke,

Aristole.

motions of the stars: They neuer companied with their wiues, noꝝ any woman, noꝝ neuer saue their Children noꝝ skinsfolkes after that once they betooke themselves to diuine seruice. They abstained from eating flesh and drinke wine, chiefly to auoyd the motion to the flesh, which cometh by those meates, and that drinke. They did seldome eate bread, but they vsed oyle both to drue away lothsomnes, and to take away the roughnes of their throats. What thal I speake of foules, seeing they eschewed eggs and milke as flesh, wherof they said, y^e one was liquid flesh, and the other blood, the colour onely being chaunged. They laide a footstole vnder their heades in steede of a pillow, and fasted two oꝝ thre daies together. And Aristole in the seauenth of his Politickes: the Priests saith he, haue charge of al things apertaining to the Goddes, and to see that houses be kept vp tight in reparations, and those which be fallen down may be builde vp again, and that others be appointed vnto their purposes, and for this cause they be had in reuerence. Some of those Bishops are termed by one man, Princes, by an other Kings, some call them Potestates, Prouosts, and Maisters. See then, if the Priests and Bishops of the Gentiles, were so religious, continent and holie: what ought our Christian Bishops to be?

Tullie.

¶ Of Noble Personages. Chapter. 4.

Cecilius.

Salust.

TVllie, in his booke of olde age, writeth that whē a certē man in reproch said vnto Themistocles, that he had no honour of himself, but that all his estimaciō came vnto him by reason of his Countrey: surely, saide Themistocles, if I were Seresius I should be but a verlet, and if thou were an Atheniā thou wouldest neuer haue ben of any estimation. Cecilius Balbus, of y^e toys of Philosophers writeth: that when (on a time) one being boꝝne of the race of a Senatour, and at that present much imbaled, objected to Epaminundas the vilenes of his birth: I am glad (quoth he) that I am risen of my selfe, and thou art fallen of thy selfe, & we both together are honour and dishonour. Salust, in the Dracon of Marius against Iugurth, when one stode very much in his owne conceit in respect of his owne Nobilitie, and therfore reproched Marius basenesse: although (saith he) we haue one nature common vnto vs all, that euery man may, if he can, be most valiant

Valiant and most noble, yet if there be any man that dispice me, let them do that which is agreeable to their manners, since the exercise of vertuous exploits, is the very beginning of mine honour. They enuye at mine honour, let them also enuie at my paines, and mine innocency, and my trauailes, & my daungers, for by these haue I won it. Now see (I beseech you) how vniust they be, they will not suffer me to get that by mine own vertue, which they boast in them selues to haue bene gotten by another. And because I haue no images, and my Nobilitie is newe, and now first risen in my self, which better it is to get first, then to dishonour it being once gotten before. As for me, in my iudgement, there can no mans tale hurt me. For if they speake ill of me, my behauiour shall declare their report to be false. The speare and shield, enseigne, Barbed Armour for the Courser, with other rewarde of the fielde, and scars in the fore part of my body, these are my Images, this is my Nobilitie, not left vnto me by inheritance as theirs is, but gotten by mine owne aduentures and trauaile. And Iuuenall the Poet saith very well.

Iuuenall.

I rather had Thersites sun thou were, so that thou might Like Pyrrhus beare Vulcanus armes in midst of Martial fight.

Then if Achilles should beget one like Thersites foule, a dastard wretch, y could do naught, but prattle, scould & skoule.

¶ And Albertus vpon the first Booke of the Ethickes, saith. how it is reade, that the Emperour of Rome Dioclesian, who gouerned that Empire very valiently, was taken from among shepheards. And he is a right Gentleman, saith Seneca, that is naturally disposed vnto vertue.

Albertus.

Seneca.

¶ Of Knights. Chapter. 5.

Valerius Maximus, in the third booke and second Chap. writeth of a Knight that was Captaine of a band vnder Augustus, and had giue many a sharp shoure vnto Antonius, and

Valerius.
Max.

went away euermore with the better hand. At length being taken by treason, and brought Prisoner to Alexandria: Antonius asked him what he should do to him: then the Knight, said commande me to be slaine (quod he) for neither with hope of life, nor feare of death will I be perswaded, to forsake Cæsar and serue thee. Howbeit, the more constantly he dispised his life, so much

The second Booke,

Frontinus. the more easily he obtained it. For Antonius pardoned his life for his vertues sake. Frontinus, in the fourth Booke & first chap. of his warlike pollicies, reporteth, that when Flaccus and Varro were Consuls, then were knights first dubbed, and admitted vnto that order by an othe, for before they were governed by the Tribunes. The tenour of their othe was after this sorte, that they would neuer departe one from another, nor breake their aray in the fildes, vnlesse it were either to recouer their weapon or to strike the Enemie, or to saue a Cittizen.

Helinand. And our knights, saith Helinand, march forth into the warres as it were to a wedding, for at feastes they talke of armes, and in the tentes they speake of feastes. The arte of warrefar, saith Valerius, in the second booke and first chap. being earnestly followed, brought the whole Empire of Italy in subiection to the Romanes, and gat them the soueraignitie of many Citties, puissant kings, and most valient kingdomes. That same opened vnto them the bolome of the Sea, and broke vp the strates & passages ouer the Alpes, and Mount Taurus, and deliuered them into their handes. And Clearchus, Captaine of the Lacedemonians, saith the same Authour, was wont to saye often, beating it into the Souldiours eares, that souldiours should stand more in feare of their Captaine then of their Enemies.

¶ Of Squieres. Chapter. 7.

Vegitius. Vegetius in the first booke and fourth Chapter, saith, that the things which are learned in childhode, are not learned very speedly, but they are retained very perfectly. And moreover, the nimblines which belongeth to a Souldiour, as in leaping and running, is oftentimes to bee exercised, that the body ware not vnweldye with age. For, it is swiftnes and nimblenes, which are gotten with dayly exercise, that make a good Souldiour. For vnto him that is so trained vp it shalbe no feare to encounter with any Enemy, but rather a pleasure. And againe in the same worke & third Chap. he saith thus: I doubt not, saith he, that he, that any man can be of another opinion, but that the common Husbandman is fittest for the warres, that can abyde to toyle in the Sunne and open aire, careth not for the shadowe, knoweth not the baynes nor bothouse, is ignorant of delicacies, plaine

plaine meaning, content with a litle, able to abide all paines, to beare armour, to ditch, or cast a trench, and of custome to carie **Pote.** great burdeins, not fearing the Sunne or the Dust. Wherefore, me seemeth wee must for the most parte take all our force out of the Countrey, for me thinkes he must needs care lesse for death that neuer felt any pleasure or sweetnes in his life, and therefore such are to be trained by in the warres. Likewise, in the first booke and first chapter, we see, saith he, that the People of Rome conquered all the world by none other meanes then by exercise of the minde, by discipline of the fildes, & dayly practise of Chit-ualry, whereby they rose to that greatnes. And when we choose new Souldiours, we must choose nimble men, and furnish them with dayly practise, for the knowledge of the order of the Warres maketh a man bould to fight. For, no man wilbe a fearde to do that which he knoweth that he hath learned to do perfectly. And when they come to the Batteil, the small band that is well trained, is most like to haue the victorie. The end and unskilfull multitude lyeth alwaies open vnto slaughter. And Frontinus, in the fourth booke, and second Chapter writeth thus: Alexander King of Macedonia, saith he, with a few Souldiours well trained, which his Father Phillip left behinde him, setting vpon the whole worlde: slew innumerable Armies of his Enemies.

Frontinus.
Lib. 4. ca. 2.

¶ Of Warriours. Chap. 8.

As the noble Philosopher Aristotle writeth, in the seuenth of his Polithickes, many Citties haue flourished by making Warre, but when they had once obtained the soueraintie: though peace they fell to decay, as yron gathereth rust with lying still. Valerius, in the second Booke, and sixt Chapter, writeth, that Lelius Atticus Dentatus, was an hundred and twentie times in bateil, vnto which he alwaies went with such courage of minde and force of body, that he seemed euer to presume of the victorie. The same Authoer also reporteth y there was one which cut of the fingers of his left hand, because he would not go into the Italian warre. Then by the decree of y Senate his goods were openly solde, and himselfe cast into perpetuall prison, enforcing him to yelde by that ghost most lothsomly in cheines, which he refused valiently to vecture in the field. Frontinus, in y first booke,

Aristotle.

Valerius.

Frontinus.
Lib. 1. Ca. 9.

The second Booke,

and ninth Chap. reporteth, that one Seruius, being a yong man, & present in the battaill, which King Tarquinius fought against the Sabines, perceiuing those that were about the Standards to fight very slowly: snatched away one of the Standards, & threw it amongst the middes of the Enemies. To recouer which, the Romans fought so sharply, that they obtained both standard and victorie. He telleth moreover of Macilius, which was Consul, and at the warre which the Romans made against the Samnites who perceiuing the souldiours flying out of the battail towards their tents: bent the force of his own band which he led, against them, swearing, that he would fight against good Citizēns, if they would not fight againste their Enemies, and by that meanes brought them all againe into the batteil.

¶ Of Philosophers, and Oratours. Chap. 9.

Archita-
rentinus.

Architarentinus, in the first booke, writeth, y when on a time Aristippus the Socratician Philosopher being throwen into the Sea, by shipwreck was cast a Lande at the shoare of Rodes, and founde there certaine Geometricall figures and demonstrations drawne in the sandes: he cryed aloud ioyfully vnto his Mates, let vs be of good cheer Mates (quod he) for I see here the fote steppes of men. And forthwith he entred into the Citty of Rhodes, where disputing in their schooles with Professours of Philosophie, he was rewarded with many costly gifts, wherewith he not only appaielled himself, but also al that were with him, and bore their charges sufficiently for meate and drinke. And when his Mates, being willing to returne into their owne Countrey, demaunded of him what seruice he would comaunde them home: tel my cuntrey me (quod he) that I wish they should prepare such possession and inheritances for their Children, as if they chanced to escape shipwreck, might escape with them, & not be taken awaye, neither by violence of conquest, neither by change of fortune, nor by any other aduersitie. Beholde here a Philosophicall and holosome document, mouing men more to the study of learning and wisdom, then to heaping vp of Monie.

Eustacius.

In the olde time when Citties were in peace, saith Eustacius vpon the first booke of the Ethickes, the Noblemen and politicke Gouerners, prouided of the common charge, for such as were
Stu

Of honest behauiour of all Estates.

Studentes in Philosophie, that they should be void of all cares and troubles, and onely apply them selues vnto contemplation.

Hermes surnamed Trismegistus, in his second booke of Constellations, reporteth y^e Politinus the Philosopher, being, as it were, Hermes. made vnto all ornaments of vertue, to the intent hee might expresse that which hee thought by his owne example, and not by an others, and to auoide all the insults of Fortune: chose him a secret place of rest, where he was farre from the trouble of humane conuersation, only bestowing his time in diuine contemplations. And first, he contemned all titles of honour, accounting those to be the true honours which by perfectiō of wysdome he had gottē. He coueited after no worldly thing, but iudged that to be the true riches, namely whereby a garnished minde may finde out the originall of it owne authoritie. Aristole. Aristotle, in the secrets of secrets, asketh this question, what (saith hee) hath so aduanced the Empire of the Græks, to be perpetually renowned ouer all the world: Surely that did the diligence of students, and the vertue of the wisemen which loued knowledge, and science aboue all measure. Aulus. Aulus Gellius, in the booke of the Nighes of Gellius. Athens, writeth, that it is one of the greatest points of commendation, which was in Phillip King of Macedonia, Father vnto Alexander y^e great, that he caused him whom he thought should be his heyer, to be deliuered in charge vnto the most excellent Philosopher Aristotle, to be instructed in wysdome, & learning. And, saith Seneca, in that world, which men cōmonly call y^e golden world. Posidonius, affirmeth that wise men gouerned kingdoms, these contained their hands from other mens goods, and defended the weake from the more mighty, they perswaded men from dishonestie vnto honestie, and through their wysdome they declared what was profitable, and what otherwile.

¶ Of Phisitions. Chap. 10.

Isidorus, in the third chapter of his Etimologies, writeth, that Apollo is reported to be the first finder out of Phisick among the Græks: Which his Son Esculapius brought more into the light, who was stricken with a tempest of lightning, and so hee Isidorus.] dyed, and by that means both the art and the Authour perished
togethe

The second Booke,

together, and lay vnknowne the space of five hundred yeres, vnto the time of Artaxerxes, King of the Persians, at what tyme it was reuiued againe by Hippocrates Sonne to Asculapius.

Valerius.

Valerius writeth, that when Alexander, Kinge of Macedonia fell sick at Tharxis: Phillip the Physition made him a potion with his own handes, and ministred it vnto him. For this Phillip was both an Earle, and a Physition. And while he was thus attendant vpon the King, there were certaine Letters receiued and opened, writē to his effect, that the King should take heede of Phillip, as of one corrupted by Darius to poyson him. But so sone as y King had read y letters, without any staying he drake of the medicine, & deliuered them vnto Phillip to read: for which good opinion of his trustie friend and Physition, he receiued of the Gods an immortall rewarde. Howbeit, I wot very well that Quintus Curtius, in the Historie of Alexander the great, telleth this stozy otherwise, namely how that Alexander returning frō Babilon, and spending long time in rest and idlenesse, he renued the solemnitie of feasting and banquetting, which of long tyme he had omitted, and thus in a ioylitie hespēt an whole day and a night: when Thessalus his Physition inuited him and his Companions again to drinking a fresh, and taking y pot in his hand when he had drunk, as it were, half a draught, he sodainly staid in the middes & cried out: and his friendes reporteth that same to be the cause of his death: but the trueth is, there was a treason wrought against him, the infamie whereof was couered by the punishment of his successours, and indeede Antipater was chief of the cōspiracie, and gaue the poison vnto him. Thus died Alexander, in the xij. yere of his raigne, his traitrous Nobles falsly accusing his faithfull Physition of poysoning him.

Quintus.
Cur.

¶ Of Youngmen. Chapter. 11.

Macrobi.

Macrobius, in his fourth booke of Saturnalia, reporteth, how that Papirius, when he was but a child, came into y counsell court with his ffather, and when he returned home, his mother demaunded of him what his ffather had done or said in the Senate Counsel? The child answered, y he might not tel. But when his Mother threathned to beate him vnlesse he would declare it: immediatly hee deuised a fine and pleasante lye to stop

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stop his Mothers mouth withall, saying, that it was disputed in the Counsell house, whether it were moze expedient for man to haue two wiues, or for a woman to haue two Husbonds. This newes tould she immediatly vnto other Matrons and Gossipes of her acquaintance, and the next day there came a great flock of them to the Counsell house, desiring that honorable assembly, that one woman might rather haue two husbands, then one man two wiues. The Senators wōdzing at that strange request, meruciled at their vnreasonable, & dishonest impoztunitie. Then the child resolved the Senate of that doubt, shewing them what hee had tould his Mother. The Senate imbraced the Childs wit and faithfulness, & made an Act, that hereafter ther should no childre come into the Senat with their Fathers, but he onely.

Valerius, also in the first Booke and fiste Chapter, writeth of Valerius. Manlius Torquatus, that while he was yong, he was of so blunt and dul a wit, that his father iudgeing him neuer like to be profitable member to gouerne in the common wealth, send him into the Countrey to follow husbandrie: but afterwarde he deliuered his Father from daunger of iudgement, and likewise his Countrey in the tumult amōg the Latines, which was welnigh consumed in the conflict, and obtained therefore a most excellent triumphe: I suppose, saith Valerius, that hee was imbaled with Valerius. this blemish of Fortune in his yonth, whereby the excellencye of his old age might appeare moze beautifull. And again, in the same place he saith, Scipio surnamed Affricane, whome y Gods would haue to be bozne, to y intent al vertue should be effectually expessed vnto men in him, is reported to haue spent thristly his younger yeres, but farthest of al other from suspicion of lasciuious dissolutnesse. And this also saith he, hath Fabius Maxi- Fabius. mus purchased vnto his posteritie, that there was neuer any of Max. better fame then he while he was yong, neither did our Cittie of Rome euer bring forth one that in his age was of greater honour and estimation.

¶ Of Olde Men. Chap. 12.

TRogus Pompeius, in his second Booke, writeth of Alexan- Trogus der the great, that on a time whē he was goyng forth in a Pom. dangerous expedition, he leuied his Armie not of Cutters

The second Booke,

Valerius.

Cicero.

Ioseph.

Papius.

Aristotle.

and lusty youtnes, but of such auncient Souldiours as had serued his Father and his Countrey in foretimes, to the intent hee might haue no common Souldiours, but rather teachers of Chivalrie about him. He made no Captaines but men of thre-score yere olde, so that no man thought of fleeing, but of haueyng the victorie. And Valerius speaking of the old Romanes, saith in those dayes yong men honoured old age, as though all olde men had bene their fathers. Cicero, in his booke of old age, reporteth that in a certen controuersie when Pisistratus y tyrant demanded of Solon, for what cause he durst resist him so boldly, he answered, because of mine olde age. Iosephus, in the firste Booke of Antiquities: Let no man (saith he) think that to be false which is written concerning the long liuing of our forefathers in the old time. For in respect of their vertues, and the singular profits which they deuised for mankind, as are the Arts of Geometrie Astronomie, and such like, God enlarged the terme of their life, for else they could neuer haue come vnto that perfectiō in them. It is reade in the Chronicles, that about the yere of our Lorde a thousand, an hundred twentie nine, Ioannes de temporibus which liued in the time of Charles le Maine, and whose Squire he was, died. Papius, in the beginning of his Romane Historie, writeth that y same Romulus, which builded the City of Rome, and called it after his own name, chose into his counsel an hundred Senatours, whose aduice he might vse in al matters, whom by reason of their yers, and for the likenes of the charge, he called Fathers.

¶ Of Citizens. Chap. 3.

ARISTOTLE, in the third booke of his Politickes, defineth a City after his manner. A Cittie (saith he) is an unitie of those that be like, meeting together to liue in happy societie. And felicitie is a certen treasure surpassing all other thinges, and the very exercise of al vertues. And these be y things without which there can be no Cittie, for why the life of man requireth many necessaries. The first is foode, then Artes, next weapons to subdue the disobedient: the fourth store of money: the fift instructions in religion whom they call Priests: the sixt a company of iudges to cōfer together what is right, and what not: and if any of these be

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be lacking, it is no perfect citie. And therfore there must needs be husbandmen to prepare vittails, Handicraftes mē, Warriours, Richmen, Priests & iudges. Moreover (saith he) who so had abilitie to participate or communicate, that is to giue or take counsell, to rule or to be ruled: the same is a perfect Citizen. Likewise Citizens, ought to agree & not to fall out, for as saith Orosius, in the second booke of his Orchestra, y most wise Citizens of Athens, being taught by their owne harmes, haue said that small things grow greater by cōcord, & great things are destroyed by disagreement, & what so euer was done well or ill in their common wealth, their domesticall contention at home, and their continuall warring abroade subuerted al, wherby they left to their posteritie an example of ruine with small hope of recovery: but yet a most certen lesson to learne, y it is good to follow that counsell in prosperitie, which seemeth best vnto vs when we were in aduersitie. Vitarbius, in his worke of Architecture or building, writeth that the Temple of Mars was builded without y wals of the Citty, because there should not be any bloudy dissention among the Cittizens, but their force should serue them to defende their walles in time of warre.

Orosius,

Vitarbius,

¶ Of Marchantes. Chap. 14.

Valerius, in his seuenth Booke and fourth chap. maketh mention of one Claudius Centimmalus, who hauing a house standing very high vppon y top of the hill Celius in Rome: was commanded by the Colledge of Southsaiers, to take downe some what of y height therof, for that it hindred some deale the perfect beue of their Southsaying. But hee immediatly solde it vnto Calphurnius Lauarius. The Cato being a man of great integritie, condemned the seller in the law, for that he could not faithfully to the Byer both the commodities and discōmodities like to ensue of the purchase, which hee ought to haue done. Likewise, the same autho2 in the first booke and second chap. writeth how that in the Dzenestine siege, it fortunēd y one which cought a mouse, sold him to another for two hundred pence, such was the scarcity of vittails there. But it chaunced not long after, y he which sold it dyed for hunger himself, & he y bought it escaped a liue. The like example is reported by Fron. of y Casseline siege.

Valerius,

Frontinus,

Aristotle

The second Booke,

Aristotle.

Aristotle, in the first of the Poletickes writeth, that vppon a time, a certen man reprochfully cast Millesius in the teeth that he was a Begger, as though Philosophie were a knowledge vnprofitable to it selfe, and in no respect beneficiall to the Professours thereof. Then Millesius perceiuing by the iudgement of Astronomie, that the next yere there would bee but very fewe Olyues, in the Winter while there was great stoare, hee gaue monie in earnest vnto the Fruiterers & Maisters of Gardeines in Miletum and Tyrus, vpon a price for al their Olyues the yere following, as though he distrusted not but that there would bee great stoare: But when the time came, and were (indeede) but few, and many called for them, he sold them all sodainly together, making what price he list, and by that means gathering a great summe of monie, declared thereby how easie a matter it is for Philosophers, to be rich when they list, but riches is not the thing that they seeke for. In the same place, it is also set downe that in the Ile of Cicil, a certen Marchant sodainly bought vp all the Iron that were there aboute, or that was to be gotten out of the Mines: afterwarde there came straunge Marchauntes vnto vnto the Parte, and no man coulde Iron but he only, not much raising the price, but of euery fine Talents he gained ten pence, reseruing vnto himselfe a competent profit. But Dionisius the Tyrant tooke his goods from him, & would not suffer him (as a finder out of wealth, which thing was much against his profit) to dwell any longer in Siraculis. For, as the Expositour saith vpon y place, tyrants may not abyde to haue their subiectes rich.

¶ Of Husbandmen, and Husbandrie. Chap. 15.

Orosius.

In the commendation of Husbandrie, Orosius in the seauenth booke saith, that in the three hundred fourscore and eleuen yere, after the building of the cittie of Rome, Quintus, Cincinnatus, which was Dictator, was found in the countrey, and take from the plough, and taking the honour vpon him, and mustering his Army, obtained a great conquest ouer his Enemies. And Valerius writeth, that they which were sent vnto Astilius to come take the whole gouernement of the Army vpon him, found him in the fields going after the plough taile, sowing of corne, howbeit those hands which were woene with exercise of husbandrie

Valerius.

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established the sure welfare of the common wealth, and vanquished hugie Armies of raging Enemies, and those handes which not long before guided the yokes of the drawing Oren, held the raignes of the triumphant charret. And Plinius, in the xvij. booke of the historie of nature: it is the saying of Marcus Curius, saith he, that the same is a naughty Citizen, that cannot be sufficed to live with seven acres of Lande: what was the cause then that they had such plentie? Forsooth their generalles, and gouerners tilled the land with their owne hands, & the ground reioyced at a Laureat share, & a triumphat ploughman. And looke with what diligence they went into the warres: with the same they tilled their fieldes, and ordered their land with asmuch care, as they did their Campes. Many times Captaines, yea, and whole Senates haue bene set out of the country, and now bondslaves till the same ground, and damned handes, and proscribed countenances. Valerius, in the seventh booke and tenth cha. telleth of Valerius. Valerius Coruinus, how he being an hundred yere olde, and in Vale. Cor. good strength of body, left behind him not only a wished example of dealing in Publique functions, but also in tilling the lande, and all manner Husbandrie. And Noble Cicero in the fift of Cicero. his offices, saith, that among al trades, wherby a man may live: there is none to be preferred before husbandrie, nothing sweeter or more plentiful, nor fitter for a Gentleman.

¶ Of Handicraftes men. Chapter. 16.

Aristotle, in his booke, intituled, y secrets of secrets, sheweth Aristotle of the wonderfull operation of the influence of the Planets in the natures of men and other things, by that which happened vnto a childe, the Sonne of the King of India. For when the Child his Son was grown to some yers, the King would haue had him brought vp in learning, for which intent hee sent him throughout all India and other Provinces adiacent, very honorably accompanied, as it was besitting for the Sonne of such a Prince. But the Fathers diligence profited him nothing at all, for why? the childes disposition could not be brought vnto any other thing, but to be an handicraftes man: wherwith the King being much troubled in his minde, sent for all the wise men of his Realme to come vnto him, and when he had told them that

The second Booke,

Macrobi.

the cause why hee sent for them, was to knowe their opinions, concerning his Son: They answered him. that he should apply him to y^e where to he was most inclined, & so he did. In the same place also he telleth of a certaine weauer that had a Son, whose natiuitie foreshewed that he should be a great wise man, full of graue counsell, and in fauour with Princes. And when his ffather would haue instructed him in his owne art of weauing, hee could not learne it. Then did he whip him, and beat him, & gaue him vp vnto his owne will, and the boy ioyning him selfe vnto learned mē, obtained knowledge, and vnderstanding of the heauenly motions, and of the gouernmēt of Princes. and at length was made one of the Kings Counsellors. Macrobius, telleth in the second of his Saturnalia, that when Augustus returned from the Acticane victoꝝ: among those that went to gratulate his returne, there was one which caried a Chough whome hee had taught to saye: God saue thee Cæsar our Emper. vanquisher of Antonius: & being likewise saluted by a Parrot, he willed that they should both be bought. And wondering at the same in a while, commaunded that to be bought also. Which thing a poore Cobler beholding, taught a Crow to speake in the same maner. And being ouer charged with cost, & seeing that his birde wold not answer, was wont to say often, al my labour is lost, al my labour is lost. But at length whē the birde had perfectly learned the salutiō: he offred her vnto the Emperour, who answered y^e he had already such Birdes at home, which saluted him after that sort. Then the Crowe by chaunce remembꝝing y^e other speach which his Maister, mistrusting his docilitie, had often times vtred, began to speake aloude before the Emperour saying, : I haue lost my labour, I haue lost my labour, whereat Cæsar laughed, and commaunded him to be bought likewise.

¶ Of Rich-men. Chap. 17.

Æmelius.

ÆMelius probatus, in his Booke, of Captaines of forrein Nations, telleth a storie of the Princes Son of Athens, how merueilous liberall he was, who hauing farmes & grainges in many places of the Countrey, he neuer put any keepers ouer his corne or frutes, but suffred euery mā take what he list, his Seruautes followed him with monie to giue away

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alwaie if any lacked immediatly, lest hee should seeme to deny it by deferring it. If he sawe any man ill apparelled, he would giue him his owne clothes from his backe: He alwaies prepared great plentie of meat, that those whome he found vnbidden in y^e streets, he might haue them al home vnto his house, which he did euery day and missed not. His credite, his helpe, his goods, neuer was failing to any that had need. He enriched many, and buried many poore folke of his owne cost. Cecilius Balbus, of the Philosophie

Cecilius
Balbus.

lophers toies, reporteth that Agathocles, King of Sicila, saide that a mā ought to vse plate of gold as he would cuppes of clay, for it is far moze better to shine in good maners, then in riches. He vled at his meales to dine and suppe in earthen vessels, and on a time when one demaunded of him the cause, hee answered in this sort:

Of Cicil though I now be King, a Potter was my fier:

Who so to rich and highe estate shalt happen to aspire,

A rising est from base degree: vse fortune reuerently,

And call to minde what was thy state before thou rose so hy.

And therfore this King considering the baseness of his parentage, was content to fæde in earthen vessell, as other poore men are.

Valerius, in his third booke, and fift chap. reporteth that Marcus

Valerius.

Curius, at what tyme the Ambassadors of the Samnites came

to speake with him, bid that they should come into him, where

they founde him sitting vppon an euill fauoured fourme, very

homely, who mervelling at his pouertie, & deliuering vnto him

a great summe of Monie which they desired him to accepte and

to vse it at his neede and pleasure, he refused it, willing them to

tell the Samnites, that Marcus Curius, had rather rule ouer rich

Marcus Cu.

men, then be rich himselfe. And remember this, (quod he) that I

can neither be ouercome in battell, nor corrupted with monie.

The same authoz likewise telleth of Frabricius, who was grea-

ter then any man in al the City, in honour & auctoritie, & much

with y^e poztess in wealth and reuenues, who also sent backe vnto

the Samnites many great giftes, in whose tuition and charge

they were. He was rich without monie, and kept a great fami-

ly, for why? it made him rich not to possesse much, but to desire

sufficient.

The second Booke,

Frontinus.

FRontinus, in his fourth booke & first Chapter, telleth how that Scipio, after that he had atchiued notable exploits in Spaine, departed out of this life in great pouertie, not leaving suffi-

AEmelius.

cient to bestowe in mariadge with his Daughters, but that the Senate gaue them dowries of the common cost? AEmelius also, in y place befoze alledged, writeth, that Phocion of Athens was alwaies poze, when he might haue bene very rich, by reason of the great honours and authoritie committed vnto him by the People. The same Phocion, vpo a time refusing great rewards which were sent vnto him by Phillip the King, the messengers perswaded him to take the gifts, which althoug he himself could well want, yet were it an hard thing for his Childzen to main- taine the glozie and honour of their Father, in so great pouertie. Whereunto he answered: if my childzen (said he) wilbe like vn- to me, this small demeine will finde them, which hath brought me to so great honour as you see: but if they wilbe unlike me, I will not haue their riotousnes maintained with my charges.

Valerius.

Semblaby, Valerius in the first booke and first Chap. writeth, of Gyges Kinge of the Lydians, who by reason of his furniture for the warres, and his great wealth being puffed vp in pride, demaunded of the Oracle of Apollo, if there were any man in moze happy estate, then he? Whereunto the Oracle aunswared, that Aglaus was far happier then he, which was the pozeist ma among all the Archadians, but somewhat in yeres, and neuer departed without the boundes of his owne litle close, holdinge himselfe contented with the frutes which grew vpon his owne land, and the pleasures thereof. Who again on the other side, glo- rieyng of the singularitie and excellencie of his ritches: Apollo answered, that he liked better of a simple cottage, laughing secu- ritie, then a great pallace full of veration and carefulnesse, and that a poze barne were moze to bee desired with sauetie, then great Treasures exposed to treacherie and greedines. Likewise, the same Autho: in the fourth booke and first Chapter, sheweth of Agrippa, whose fame is great for making the attonement be- twene the Senate and the common people. Wherein although he deserued immortall commendation: yet dyed he poze & with- out monie, in so much that there was a gathering made among y people for his funerals. or els he had wanted y hono: of burial.

¶ Of

Of honest behauour in all Estates.

¶ Of Religious Persons. Chap. 19.

This word Religion, as saith Macrobius in the first of his Saturnalia, is so made and deriued because of a certen holynesse which is remoued from vs, like as this word Ceremonie cometh of Carendo, lacking. And Tullie in his worke of the nature of the Gods, defineth Religion after this manner: Religion (saith he) is a thing whereby, with the reuerent accompanying of Ceremonies, due honour & seruice is done to the Gods. Aristotle in the first of his Politickes, saith, yf it becommeth a Prince aboue althing to seme to be a worshipper of the Gods, for the subiectes wil thinke that such a one wil offer them no wrong, if they perceiue their Prince to worship & to be in contēplacion of the Gods, neither wil they aduenture to practise any thing against such a one, hauing, as it were, the Gods his defendours. Solinus of the miracles of the world the 12. chap. writeth, how that the people of Creta do worship, Diana very religiously, terming her after the gentile maner Bricomartes, which may be interpreted, a swete Virgin. No man may go into her church, vnles he go in naked, the monuments wherof, which are there to be sene, do shew the handy worke of the cunning Dedalus. Vale. in the first booke, writeth, that mothers, wiues, & daughters, & sisters of such as were slaine at the battell of Cannas, were enforced to wip away their teares, and to lay aside their mourning, & to put on white attire, & to burn incence, & offer sacrifice for the dead. Likewise he sheweth, yf while Alex. K. of Macedonia was sacrificing vnto the Gods, a certen child taking the censer at his hand yf stood before him, vpon whose arme by chaunce there fel a burning coale, which burned him in such sort, that the smel of the burning flesh touched the noses of al that stood about, yet the child abode the paine in silence and nener moued his arme at it, lest he should haue disturbed the kings sacrifice with remouing the Censer, or making exclamation. But the King taking delight at the Childs patience, to the intent he would proue how long he could abide, continued sacrificing longer, howbeit yf could not moue the childe from his purpose.

¶ Of Straungers, & Trauailers. Chap. 20.

Vitarbius, in the first booke of the worke before alledged, writeth, that the Grecians were much more delicate and licentious in wealth, then were the forein Nations. And therefore

The second Booke,

Theophrastus.

Valerius.

Seneca.

Eusebius.

foze they prouided dining parlors, & chambers for their guests to feast and banquet in, and at their first comming, they would inuite them to dinner or supper, and the next daye sent vnto the chickens, egges, apples, and hearbes, with such other like homely presents: wherby it came to passe, that the painters imitating in coulours, the gifts, that were sent vnto strangers: called them xenia, which signifieth gifts or presents. Theophrast, witnesseth that among all other men, such as were learned, were not accounted strangers when they came into straunge places: for although they were far from their domestical familiars, yet were they not destitute of friends and acquaintance, and in euery city where they came, they were reputed as Citizens and knowne men, and might orderly make disposition of the goods being out of dread of the louring, and spight of fortune. Valerius, in his 7 booke and 9. chap. writeth of the diuine Plato, whose Countrey was Athens: whose Scholemaster, Socrates: whose wit was replenished with heauenly knowledge, and was now accompted the wisest man in all the world, so that if Iupiter himself should come downe from heauen, he could not speake with greater eloquence: hee was desirous to traueil into Egypt, where, of the Priests of that Cuntry he learned Arithmetick, & Astronomie. And from thence he passed into Italy, to the intent that there he might be instructed in Pithagoras precepts at the mouth of Architas, Tarentinus, Thineus, & other Pithagoreans of that place. Seneca, in his third Epistle writeth thus: this hapneth (saith he) vnto those that spent their life in traueil, thei finde many Innes by the waye, but litle frendship. The like must needs befall vnto them that do nothing aduisedly, but rashly, and hastily passe ouer euery thing. And in the same Epistle, hee telleth howe Socrates answered vnto one that dispraised traueiling, saying: what merueill if thou profit not by trauailing, since thou carriest thy selfe about with thee?

¶ Of Hunters. Chapter. 21.

EVsebius, in his Chronicles telleth an history, how Philometer, y was k. of y Gothes, hauing certen waemen which were in his army, in suspicion for some causes, draue them away: who wandring in the wilderness, were thought to be surprised by certen wild men, called Faunes, & by them gotten with child. And

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And by this coupling sprang forth those kindes of monstrous & mishapen men, which were first found in the Mæres of Meotis, vnto which place they came by this meanes. For, being accustomed and liuing by hunting, one of them vpon a time shot an arrow into a Dære, and followed the wounded beast so long vntil he came into those Mæres, and then bringing the residue of his Companie thither, they prouoked and ouercame y^e Nations lying nere about the. Their shoulders be very broad, they be very nimble to handle the Bowe & Arrowes, and by that meanes they ouercame the people of the East, and possessed their land.

¶ Of Iudges. Chap. 22.

Valerius, in the 5. booke, and 8. cha. telleth a notable Crampel which Cambises shewed vpon a wicked Iudge, whose skin he commaunded to be flayne from his body, and to be spread vpon the seate where he was wont to sit in iudgement, and commaunded his son to supply his fathers place, and to sit vpon the same seate, prouyding by this straunge and cruell fact, that hereafter no iudge should be lightly corrupted. He sheweth likewise of a certen woman, whome Phillip the King had condemned in his drunkennes. Then quod the woman, I appeale vnto Phillip when he is sober, wherby she infozced him when he was better aduised to consider moze diligently of the matter, and wreasted equitie frō him which before by intreaty she could not obtaine. Again, in the first booke and first chap. he writeth, that according vnto a Law made by Seleucus against adulterie, his Son, who was apprehēded in the same, should haue lost both his eyes: and when the whole Cittie for the honour and duty, which they bare to the Father, desired that the punishment might bee remitted, long time refusing to be intreated: but at length, relenting at the Peoples sute, first putting out one of his eyes, and next one of his Sonnes: notwithstanding fulfilled the whole punishment, deuyding himselfe, as it were, betwene a mercifull Father, & a iust iudge. In Policratus the first booke, and second chap. it is set down, that when on a time there arose a certen controuersie betwene King Alexander, and certen of his Souldiours, and the King had the foyle in the field iudgement, hee thankfully accepted the iudgement, and gaue great thanks to the iudges, whose faith he had experimēted in preferring iustice, before the respect of any Potentate.

Valerius;

Policratus.

The second Booke,

¶ Of Lawiers. Chap. 23.

Aulus.
Gellius.

AVlus Gellius, in his *Righes of Athens*, telleth an *Histoꝛie* of a young man, who conning to Pithagoras to be instructed in eloquence, promised him a great summe of monie for his paine to be payd that day, when he first pleaded cause before the Iudges and obtained it. But when he had well profited in the art, and would take the handling of no causes vpon him: Pithagoras cōuented him before the iudges, saying vnto him, now wil I haue my reward, whether sentēce go with thee or against thee. For if sentence go on thy side, then my rewarde is due: and if it go against thee, then is it due also, for haue I iudgement on my side. Then answered the scholler, vnderstand this much *M.* (quod he) if sentēce go on my side, then owe I nothing vnto you by vertue of the sentence: and if it go against me, the by our bargain I owe you nothing, because I pzeuile not, and am not wel taught. Which controuersie the iudges perceiuing to be very litigious, and doubtful, deferred the matter vnto a very long day, so that I iudge the case is not yet discussed. Helinand. in his 2. booke of the institutiō of Princes, telleth how on a time Demosthenes demaunded of Aristodius what reward he had receiued to speake, who answered, a Talent: and I, (quod Demosthenes,) had moze to hould my peace. Thus a man may see y some Lawiers tonges may do hurt vnlesse they be tied with a siluer chein, and many times they sell aswell their silence, as their words.

Helinandus

Valerius.

Valerius, writeth in the 7. booke and 3. chap. how that two men, which were geastes in a house, brought certen mony and deliuered it vnto the goodwife with this promise, that she should deliuer it again vnto them both together. And a goodwhile after, the one of them came and deceiued the womā, requiring the monie, and saying that his fellow was dead, which she forthwith deliuered. Not long after, the other came also, and demaunded the monie: wherat the poore woman being in distresse, made the orator Demosthenes of her counsell, who made this answere in her behalfe: My friend (quod he) this womā is redy to tender the monie, but she may not pay it you, vnlesse your fellow come with you: for as you say, this was the agrēment betwēne you, that it should not be paide to the one of you without the other. Cecil.

Cecilius
Balbus.

Balbus, in the place before recited, telleth of an auncient Souldiour

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Flour of Rome, who on a time being in some daunger before the Judges, besought Cæsar to come abroade into the court to helpe him. Unto whome Cæsar appointed a good Lawier. Then the Souldiour said, (Oh Cæsar quod he) when thou wast in danger in the Asiane Warre I sought not a deputy, but I fought my selfe for thee, and there withall he discovered vnto him the skarres of the woundes, which he had receiued there for him. Immediately Cæsar sprang forth and came to helpe him, fearing lest he might seeme not so much proude, as vnthankfull.

¶ Of great mens Bailiffes. Chap. 24.

Iosephus, in the thirtieth booke, and twelceth chapter of Antiquities, writeth how that the Emperour Tyberius was somewhat hard and wayward in all his busines and affaires, and looke what Receiuers he had apointed in Prouinces, he seldome or neuer chaunged them. And being demaunded why he did so: answered, because he spared the poore People. For, if the Receiuers knew that they should haue their office but a short time, then would they sucke vntill the blood followed, and how much the shorter time they should be in office, so much the more intolerable thei would deale, and they (that came new) wold destroy all that they founde: Which saying of his, he confirmed by the Example of a man that lay wounded by the waye, in the Sommer season, and would not haue the flies driuen awaye which were aboute the wounde. And one which came vpon the waye, supposing that of weakenes, he had let them alone: dyaue them awaye. Ah (said he) you haue done ill, for these flies were now full of blood and troubled me but litle, and the fresh ones which will sting me more sharply. Euen so come, new appointed officers do pinch the commons more eagerly.

Ioseph

Aristotle, in the Secretes of Secretes, writeth in this wise vnto Alexander: Neuer set such a Bailiffe to rule in anye place which will bee corrupted with monie: For in so doinge thou shalt subuert thy Realmes, and besides thou canst repose no assurance in such a one as gapeth after treasure, and commoditie. For, hee serueth thee for thy golde, and giueth vp his senses vnto monie, and by pouling of others, hee seeketh to fill vp his bottomlesse bagges. And looke howe much his monie increaseth, so much the loue thereof groweth, and perhaps

Aristotle

The second Booke,

the loue of monie may induce him to distruction of thy selfe, and thy Kingdome. And shortly after in the same place, hee setteth downe fiftene conditions generally to be required whē we wold get, or chuse a Bailiffe. The same Authour likewise, in the second booke of his Rethoricks, prouing that Procuratours, Rent gatherers, Bailiffes and Receiuers, ought not vpon small occasion to be chaunged, where he vseth for proufe Esops fable of the wounded fore, going vpon the way, and the flies which sat vpon him and sucked his blood, then the Archeon comming by, and moued with compassion, would haue driuen them away: to whome said the fore, doe not so I pray you, for these are now full of blood, and if new should come they wold mollest me moze, as new Bailiffes and Stuewards doe.

¶ Of Frenches, and Friendship. Chap. 25.

Valerius.

Valerius, in the fourth booke and fourth Chapter, writeth of a payer of frenches, called Damon and Pithias, which were so faithfully linked in friendship, that when Dionisius the Tyrant would haue put one of them to death, and had giue him respite before he died, to go home and dispose his goods in order: the other of them doubted not to yelde his life in pleadge for his frende. And whē the day of his returne approached, and he was not yet come: euery man condemned this foolish surety, of folly: howbeit, hee said, that he doubted nothing of his friends constancy. But at the very same houre & moment when his friend should haue died in his steele, he came & offered himselfe to death: whose friendship and constancy the tyrant wondring at, forgave the punishment, and moreover requested them to let him be the thirde friend, and to receiue him into their constant band of amitye.

Likewise, the same Authour in the fift booke and ninth chapter, reporteth how that one Pretolius denying the request of a certē frend of his, why then (quod his frende) what neede haue I of thy friendship? Pay (quoth Pretolius) what neede haue I of thine, if I must do a dishonest deed for thee? Tullie, in his booke of friendship, writeth, that when Tarquinius the proude, was expelled out of his Kingdome, hee then understode who were his trusty frends, and who vntrustie, when he could neither be euē with them, nor requite their benefits. Seneca, also in the second of one of his woorkes, writeth that the Philosopher Arthesius, had two frends,

Seneca.

Of the behauiour in all Estates.

Friends, a poore mā, and one that was sick, but both of them for shamefastnes sake, dissembled their frendship. Which thing, when the Philosopher vnderstood, he thought that he ought to succour them without shamefastnes, and that with speede: he priuely put a bag of monie vnder one of their Pillowes, & other not knowing thereof, that laying aside all foolish and vnprofitable shamefastnes, his frende might see rather to finde, that which he wanted, then to receiue, that which he asked.

¶ Of Kinsfolkes. Chap. 26.

Valerius writeth, in the first booke and first Chapter, that in the old time men were wont to make solempne feasts, which they called Caristin, whereat were none present, but kinsfolke and allies, that if chaunce there were any controuersie or breach betwene any of them at that solemnitie, in that time of making merry, the matter might be proposed, and heard, and friendly ended. Likewise, he writeth in the 8. booke, that when Decius the Generall or Emperour for the time, would haue set the imperiall Diademe vpon his Son Decius head, he refused it, saying: I feare me least when I am Emperour I leaue to be a Son, rather let my father haue the gouernment, and let it be my dignity to be obediēt vnto him. Moreover, he telleth of Cæsecius, who being commaunded by Cæsar, the Conquerour both of all abroad, and at home, to banish his Son for that hee had ministered some occasion of distrust that hee affected the Kingdome, answered him, saying: truly Cæsar (quod he) thou shalt sooner take all my Sonnes from me, then I will send away one of them at thy commaundement. See what great bouldnes this was that he would not yeld vnto him, to whome all the world was in subiection. Likewise, the same Autho: in the 4. chap. writeth, that on a time the Prætor deliuered a Malifactor, which was a woman, borne of a good family, vnto the Jailor to be executed in the prison, who being moued with compassion towards the woman, put her not to death immediatly, but gaue leaue vnto her Daughter to come vnto her, lookinge vnto her that shee should bringe her Mother no food, to the intent hee might kill her by famine. And, when certaine dayes were past, merueiling howe she liued so longe, in the ende hee perceiued howe the loving Daughter relieved her Mother's hunger with the milke of

Valerius. i

of her byrths, which straunge fact being reported to the Counsel, procured the womans pardon. For, what will not loue and duty finde out? and what is so rare to be seene, as the Daughter to giue the mother suck? A man would thinke that it were against nature, vnlesse it were the first and principall law of nature, to loue our parentes.

¶ Of good Weemen. Chap. 27.

Valerius.

A Good Woman ought firste of all, to set light by temporall goods: touching which point, Valerius, in the fourth booke & first Chapter, telleth the story of Cornelia, which was mother vnto the Gracchi: the same vppon a time receiued into her house of gestred a Gentlewoman of Campania, who shewed her beautifull Jewells and ornaments, which she had in store made according to the fashion in those dayes, but she gaue her a quip for it: for when her Childzen came home from schole, & all these be my Jewells and ornaments, quoth Cornelia: For truely, who so coueteth nothing, hath althing, and in greater assurance then he that hath much goods in possession. And since worldly goods are but casuall, yet are the vertues of the minde, such as are subiect vnto no misaduentures or Fortune. Secondly, she ought to ouercome al carnal desire. Touching (which point,) Orosius writeth in his fift booke, that when the Germanes were ouercome by Marius, their women with a more constant courage then if thei had bene the conquerours, desired the Counsell that hee would saue their Virgins liues vpon condition y they might pserue their chastitie, and be reserued to minister vnto the Gods. But when thei could not obtaine so much of him: thei dashed the braines of their yong childzen against the stones and hanged themselues.

Orosius.

Valerius.

Thirdly, she ought to pserue her loyalty, and the tokens of her goodwill towards her Husband, wherof Valerius, writeth in his fourth booke and fift Chapter, that at what tyme the Spartanes kept certen Lacedemonians in prison, whom they detained there to put them to death, their wiues being Women of noble blood, came thither, and desiring to speake with their husbands befoze they were executed, obtained licence of the Gailer to go into the Prison vnto them. And when they were gone in they exchanged their apparell with their Husbands, and so the men departed out the prison in their wiues attire, muffled, as though they had

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had couered their faces for grief and heauines. Moreover, a woman ought to giue her Husband good counsel. The like example, as touching the force herof, is by Seneca set forth, shewing that Seneca, when Augustus the Emperour of Rome, bethought him how he might reuenge himselfe on one which sought his death, the Emperesse aduised him that he should follow the trade of all good physicians, who seeing that they can not preuaile with Medicines of the same qualitie with the disease, apply the contrary. Wherefore (said he) seeing that you cannot preuaile by severity, prone to to win by gentlenes, which he did willingly, and tooke effect.

¶ Of wicked Women. Chap. 28

Orosius, in his first booke of y^e worke before alledged, setteth Orosius, it down, that when Ninus, King of the Assyrians was dead: his wife and Queene Semiramis raigned in his steede, bloodily embzuing the kingdome with slaughter the space. xliij. yeeres. The same burning in lust, and thirsting blood, among so many horrible murders and abominable whoredomes hauing quatted her greedy desire with so many whorish deuises, and strange manners of coupling, at length hauing conceived a son by shamefull dealing, and nourishing him by by vngodly meanes and hauing had with him incestuous midling, she sought to couer her priuate shame with publique wickednesse. For, she gaue forth in commandement that there should be no such reuerence nor respecte betwene parents and children, nor no discretion vsed in taking of wiues or obseruing of matrimonie, but in that point it should be lawfull for euery man and woman to take whome they lusted. S. Ierome, writing against Iouinianus, reporteth that the S. Ierome, wife of Sylla was a common Woman, or as they terme them a good fellow. And likewise Pompeius, that ouercame Irelnigh the whole worlde, & had an incontinent Lady to his wife. Cato also, which was called Censorinus, married a very baggage of a meane parentage (yet was she a shrew and a whore, and that more straunge is) prone to her Lord and Husband. Iustinus, the Iustinus, Abridger of Trogus Pompeus, writeth, y^e when Grippus, which was son to Demetrius had recovered his fathers dominions, & quite ended all forrein dangers, he was afterward assaulted by the treason of his owne greedy mother, who (for the desire that she had to reigne,) hauing betrayed one of her sons, and by that

The second Booke,

horrible deede putting of all motherly affection, supposed nowe that her dignity and honour was much embased by the conquest and renoume of her other childe. Wherefore vppon a time she watched opportunitie, and preparing a cup of deadly poyson, presented him therewith, when hee came hot and thirstie from exercise. But her attempt tooke contrary effect. For Grippus, as it were offering dutyfull courtesie to his Mother, desired her to begin vnto him. At the last he vrged her so farre, that hee founde out great proofes of her purpose, wherewith the Queene being overcome, and turning the mischief vnto her self, dyed with the poysoned potion, which she had prouided for her Sonne.

¶ Of married Women. Chap. 29.

Valerius.

Valerius writeth, in the fourth booke and third chapter, that when Iulia, who was daughter vnto Caesar, & wife to Pompeius the great, behelde her Lorde and Husbands Cowne brought home all bloudy out of the felds, being stricken with soudaine feare that some violence had befallen vnto him, fell down in a swonde, and was deliuered of Childe before her time, not without great losse and detriment of the whole Empire.

Cecilius
Balbus.

And Cecilius Balbus, in the place before recited, writeth a storie of a certain man whose name was Damellus, to whome a Companion of his objected that he had a stinking breath. When departed hee home vnto his wife discontented and chiding with her for not telling him thereof before. Then his wife said surely I would haue done so (quod she) but that I thought that all mens breath had smelt in that sorte, and therefore very like it is, that she had neuer ioyned her mouth vnto any other mans.

Valerius.

Valerius, also writeth in the first booke, and third Chapter, of Tercia Emilia, y wife of Scipio African, whose singular good wil and patience toward her husband was so great, that perceiuing that her Lord bare good affection vnto one of her Handmaidens: she dissembled the matter, and would not see it, for that she wold not seeme to suspecte or blame her Lorde of incontinency, or to moue him to impatientie, which was conquerour of the world. Yea, after her Husbands decease, she made her handmaide free, and bestowed her in mariadge with one of her free men.

Likewise Sulpitia, was most diligently kept by her mother Iulia, because she should not followe her Husband Lentulus into Italy,

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Italy, who was proscribed and condemned to dye. Howbeit, she chaunged her attire, and put on the garment of a Seruaunt, and taking with her two Handmaides, and two men, stole away secretly vnto him, not refusing to bannish her selfe, that her faith might be knowen to her condemned Husbände.

¶ Of good Widowes. Chap. 27.

The word Vidua, which signifieth a Widow, soundeth as it were Diuisa, that is to say, one that is deuyded and parted from her Husbände. And Valerins, writeth in the first booke and first Chapter, that in the old time whose wēmen that were contented with one Husbände and once marying, were crowned with a Garland of chastitie, supposing that the tasting of many & often wedlockes, was a token of a certen kind of intemperance. S. Ierome, in his worke against Iouianus, reporteth that S. Ierome. When Catoes Daughter had mourned four weekes for the death of her Husbände, a certen Patrone demaunded of her when she would make an ende of mourning? who answered, when she made an end of living. Likewise, the same Autho: in his booke de Anima, writeth of her, that when on a time a frende of hers perswaded her to mary another husbände, since she was yet but young, and her beauty fresh and flourishing: she answered that she would not: for, said she, if I chance to finde as good an husbände as I had before, I wil not stand in feare to lēse him: but if he be euil, what neede I to trouble myself with such a one? And again in the same place, when one in the p:esence of Porcia, praised a certen woman which had buried one husbände & married y second she answered, that a good and honest womā neuer marrieth but once. And semblably Valeria, which was sister vnto y Messales, after the decease of her Husbände would neuer marry againe, & being demaunded the cause? she answered, that her Husbände alwaies liued vnto her. Arthemisia also, which was Quēne and wife vnto Mausolus, king of Caria, although in respect of her fidelitie towards her husbände, she be singularly commended, yet is she most praised for that she loued her Husbände alwayes as dearly when he was dead, as if he had ben liuing: and in the honor of him she builded a most beautiful, & renowned Sepulcher in so much that thereof al great and sumptuous Sepulchers are called Mausolca, that is to say, like Mausolus monument.

The second Booke, of &c.

¶ Of Virgins. Chapter. 31.

S. Ierome.

C Concerning Virgins, Saint Ierome writeth against Iouianus, that it appeareth in how great hono^r Virgins were had among the People of Rome, for asmuch as Counsuls, & generals of Armies sitting in their triumphant chariots when they returned home with conquest ouer their Enemies, and finally all kinde of degrees were accustomed in meeting the, to go out of the way, and giue them place. Nichanor, when he had overcome and subuerted the Cittie of Thebes, was taken in the loue of a captiue Virgin, and desiring her embracing and companie in the commendable law of wedlocke, which thing a captiue might well haue liked of, he found by triall that vnto chaste mindes virginitie is more deare then a Kingdome. At home the Louer, (when she was slaine,) held in his owne hande, lamenting his owne grief, and her most miserable condition. Seneca, in his first booke of declamations, reporteth that a bestale virgin wrote these verses following:

Seneca.

Oh happy married wiues, your life is fraught with ioy,
For that I may not taste your state, I dye in great anoy.
(Against which) there was alledged an aunswere in this sort:
As one that tryed hast a man, thou yeeldest vp the ghost,
Or diest because thou art denide the thing thou couetest most:
Both, which things ought to be farthest from a woman of that cote. For, vnto thee the Magistrates do cast downe their faces in token of reuerence: vnto thee the Counsuls and Pretors giue the vpper hande in the stretes, and it is no small calling to bee both a Virgin and a priest: and that which hath ben spokē with so great affection that it seemed to procede from the very harte and intrailes must needs be true, that what woman soeuer wisheth the act (euen without the act doing) is an harlot. And saint Augustine, in his worke de ciuitate Dei, writeth that the ancient Romanes were wont to bury aliue the bestale Virgins that were corrupted, and what soeuer other Wemen were taken in adulterie, they were one waye or another punished, but none were put to death: supposing it meete to punish more severely the breach of a deuine bowe, then of humaine chastitie. And thus as I iudge I haue run ouer al sortes of men, with whom a man may happen to be conuersant with all at the table.

Augustine.

FINIS.

¶ The third Booke of Table Philosophie which containeth certain delectable and pleasant Questions, to bee propounded while we be at meate, or at any other time.

¶ The Preface.

NOW, since we haue already briefly intreated concerning the maners and behauour of those, with whome wee may chaunce to be accompanied at the Table, next it remaineth, that with like breuity, we run ouer certain pleasant questions of table talke. For, as witnesseth MACROBIUS, in his first Booke of SATVRNALIA: a well nurtered minde cannot solace it selfe with more profit or seemelines, then in taking opportunitie, to dispute and demaunde questions after a learned and vertuous maner, and if neede be to answer with courtesie, and men cannot question of any thing with greater delight then of matters of learning. And therefore, as saith the same MACROBIUS, in the thirde Booke, the first thing which we ought to obserue at the table, is to weigh the estimation & calling of euery guest, and the next to take occasion when he seeth it offered to speake, not to poure forth our owne secretes among the cuppes, neither yet to minister crabbed and vnpleasant talke, but rather profitable and delightfome Questions.

¶ The first Chapter, containing fower
seuerall Questions.

First therfore and foremost, this may bee demaunded: whether y^e the Aier or meat be more necessarie for the preseruatiō of the life of man? And it seemeth of the twaine that meat is more necessarie, since that is more necessarie which supplieth that substance which is lost, & which may be a member or part of a member of the body, of which nature is our meate, according to the assertion of Auicen. But indeede Constantinus is of the contrarie opinion, saying, that Aier is more necessary, to the body, prouing the same both by reason, and experience. By reason thus: Life consisteth in naturall heate, because naturall heate is the beginninge of life, wherefore that thing which tempereth naturall heate, retaining it in the naturall temperature, is more necessarie, but the Aire which by way of breathing we drawe in, is of such sort: wherefore it is more necessarie. By experience thus: If a man be sodainly brought out of a stinking close prison, first he desireth to take the fresh Aier, and

Auicen.
Constant.

The thirde Booke,

and afterward calleth for Meate and Drinke. But against the reason first alleaged, it may be answered negatively, for life consisteth in two points, the one is a beginning somewhat farre off, as restoring that which is lost, and the conservation of all the members and partes. In respect of which, the nourishing of naturall heat is most necessarie, which is immediatly and principally maintained by the qualities of the Aire. And therefore Aier is more necessary to the preservation of life, for that it respecteth the life principally and immediatly.

2 Secondly, it may be demaunded, which of the two, Meat or Drinke, is more necessarie vnto life? To this may be answered, that Meate is, although that Drinke be commonly more desired then Meate. The reason of the first is, that, that is more necessary which restoreth the thing which is lost, then that which serueth onely to conuey the iuce about all the body. But Meate is ordeined to restore the parts, and Drinke to cary the meat about the body: wherfore the conclusion is manifest. And that Drinke is more greedily desired: The reason is, for that drinke delayeth the vehemencie of naturall heate, in which respect it is more necessarie vnto life then Meate, as is the Aire also. Thus Drinke hath two offices, first it conueieth the Meate vnto all partes of the body, and so is Meate a thing more necessarie then drinke.

2. Secondly, it mitigateth the natural heat, & preserveth it in the iust temperature, & is therby more necessary then meat. Wherfore any living Creature can longer live without meat, then drinke.

3 Thirdly, this question may be demaunded: whether euill Aier, or euill meate do more hurt the body? Whereunto it may bee absolutely answered, that euill Aier hurteth more: for, that it is more noysome vnto the heart, which is the fountaine of naturall heate, and of the spirites. Howbeit, we may vse a distinction herein, that a thing may do harme after diuers maner of ways.

1. First, if it touch some noble and principall part, and the other thing do not so. 2. Secondly, if it alter it often times, and it cannot otherwise be auoided. 3. Thirdly, if it touch it immediatly. And by these three meanes euill Aier hurteth more then euill meate. For, it toucheth a principall parte, and it is often drawne in, and it toucheth the part immediatly. 4. Fourthly, a thing may hurte the more, because it maketh a stronge impression.

5. Fifthly,

of pleasant questions and probleames.

5. Fifthly, if it continue there long, and cleave long time vnto the member. And by these last meanes, corrupt meate eaten annoyeth more then naughtie Aier drawn in.

Fourthly, this demaund may be moued: Whether meate or 4. sleepe doe more comforte the body? It may be answered, that lack of meate doth more grieue the bodye, then lack of sleepe, and thereby concluded, that Meate is more necessarie then sleepe. And the reason is this, for that sleepe restozeth not that which is lost, neither appeaseth the vehemencie of naturall heate from working vpon the naturall moisture, which being consumed, then death is at the doore, which meate doth: Wherefore, it is more necessary. Moreover, there be three powers, the Vitall, Naturall, and Animall: The Animall is not so much appertaining vnto the substance & effect of life, as the other two are. Wherefore, nutriment which belongeth vnto the natural & vital faculties: is more needfull then sleepe, which belongeth vnto the Animal vertue only.

Fifthly, it may come into question: whether the Aier or Meate 5. do more nourish the body? Vnto this may be answered, that there is some kind of nutriment, which goeth into the substance of that which is nourished, and is conuerted into the same, and after this maner the most finest and subtilest parts of the meate is nutriment vnto the spirites, and not the Aier. 2. Secondly, a thinge may be termed a nutriment vnto the spirites, because it comforteth them, and thus wee call that the temperature or temperanient of any thing which preserueth the same and nourisheth it, hauing some proportion with that which is nourished. And in this manner, Aier nourisheth the spirites, refreshing, and preseruing them in their naturall temperature. And this mutch concerning this Question.

The second Chapter, containing 12 Questions.

The sixt Question, moueth this demaunde: Whether euill 6. Meate can engender good blood? And, according vnto the opinion of Haly super tegm; &c. It is answered that there may be engendred good blood out of euill Meate, and contrarywise also. The reason is this, good Meate may be euilly digested and so thereof become euill blood. And contrarie wise, naughtie meate well digested, and so conuerted into good blood. So that in euery kinde of meat, yea if it were of a pernicious quality are found

two natures. The one, wherein it is inproportionable vnto the nature of the parts of the body, and by this meanes euill meate ingendzeth euill iuce, & this is the proper effect which euill meat woꝝketh. The y. nature is, whereby meats haue the qualitie to become proportionable vnto the parties and like vnto the, and in this sort, naughtie meats may ingender good iuce. For, when nature is strong, she is able to remoue the other qualitie which is nearest vnto her, to wit in the same meate which is receiued, and when it is altered she bringeth it vnto her owne qualitie, & so of euill meat ingendzeth good blood. And contrarywise, if nature be weake and feeble, she is not able to ouercome the meats and to bring it vnto her effect, which of it selfe is of power to bee conuerted into commendable nutriment, and therefore sayling for want: turneth good meate into euill iuce.

7 **Diasanus,** Seuenthly, it may be demaunded: Whether a simple, or a compownde Meat be easiest of digestion? To this we must answer with Diasanus, as appeareth in the last of the Saturnalia, that simple meat is the easiest: for cruditie and surfeit commeth two maner of waies, either by the quality or quantity of y meate. By the qualitie, into which the meat is conuerted, if it be not agreeable vnto the rest of the humours of the body, & by the quantitie therof, if there be moze receiued into the body then the nature is able to digest. The, for as much as the diuersitie of meats hath diuersitie of natures, and some are sone digested and conuerted into iuce, whiles the harder lye boyling in the stomack: the first wayeth sower and vnprofitable, & is perceiued by sower and euill sanouring belching, & there whiles that which is harder of concoction, procureth gulping, and boyling in the belly, euen as greene wood lyeth smoking whē it taketh heat of the fire. Besides that, the diuersitie of meates prouoketh gourmandize, and a desire to eate moze then enough, so that Socrates commended very wisely, that men should abstaine from such meates as seeme to prouoke appetite when the belly is full, or to increase thirst, when a man hath drunken sufficient.

8 **C**ightly, it may be demaunded: whether it be good to walke immediatly after meat or not? and hereto it is to be answered that there is two sortes of motions, or exercises. The one may be termed a toyle, and that is not good after meate. The other is

Of pleasant questions and problemes.

Is a kinde of walking either within doores, or abroade downe some hill, wherof Isaac intreateth, and the same moderately draweth the meate downe vnto the bottome of the stomack, to th'intent that naturall heate, which befoze was (as it were a sleepe) may be awakened and stirred vp, which is requisite after meat. ISAAC.

Pinthly, some man may demand: whether it be good to sleepe immediately after meate or not? whereto I answer, that sleepe is not holosome while the stomacke is burdeined, for it procureth the meate to be burned, as witnesseth Auicen, like as the bread burneth as the ouen is ouer heated, as also because it procureth the reume and paine in the head, wherfoze most expedient, it were to deferre sleeping vntil the meate be departed out of the stomacke. AVICEN.

Tenthly: what is the cause, that if a man stay longer for meat than his accustomed houre, he leese his appetite? it must be answered, that when the stomacke hungreth and findeth no meate to worke vpon, it draweth euill humours from all partes of the body, and feedeth vpon them, and is therby sally and conterfited. ly satisfied, and so desireth no more, wherfoze in this case Rhasis giueth aduise, to drinke a draught of warme water or tisane, wherby to prouoke the party (to vomit) if it may be. RHASIS.

Eleuenthy, Are our bodies warmer before meat or after? Galen saith, in his seconde Booke of the summe of Physick, that naturall heate is augmented thre waies: either in quantitie, as in applying swete and warme fures, or the belly of a young whelp vnto the stomack: or in qualitie by medicines, or ioyntly by both meanes in meats, and by this meanes the body is warmer after meate, then it was befoze. GALEN.

Tweluehly: Whether doth fasting hurt more a cholericke or flegmatick? I answer, according to Hypocrates, that it hurteth most a cholerick, the reason is, for that heat more aboundeth in a cholerick persons stomack then in a flegmaticke, so that the same heate consumeth more, and consequently maketh him more to desire fode. Moreover, fleame may be turned into blood, but choler can neuer, so that the flegmatick person containeth in his body the matter and substance of blood, and may therby the better satisfie the appetite. As for his cholericke, he hath in him no such matter, wherfoze hunger is more greuous vnto him then Hypocrates.

to the flegmatick, as experience in them both proued to be true.

The third Chapter, containing x. Questions.



1 Now in this questiō, it falleth out that many are desirous to vnderstande: What should bee the cause that many men are very hungrie, and looke when they set downe to their meate, they are immediatly satisfied with a litle. Againe, some haue but small appetite, and when they bee sit at their meate, they eate greedily. Whereunto wee must aunswere, that this chaunceth, according to the diuersitie of stomackes. For some mens stomackes are small and hot, and in that the stomacke is hot, it desireth much, and in that it is small the heate disperseth sone the meate ouer all the capacitie thereof, and maketh a fantasticall fulnes; so that litle meate sufficeth such. Other some haue large stomackes and cold, and in that their stomackes are cold, a litle meate filleth them, but in that their stomackes are large, they fede much and a long time.

2 Secondly: which of the twaine, those which haue a strong heat or a weake, are able longest to abide hunger? Surely I suppose that they (which haue the stronger) may fast longest, since for the more part such persons are of the stronger constitution. Howbeit this distinction is to be noted, y there be two points to be considered in fasting, to wit, the resolution of naturall heate, and the utter quenching of the same, and the strongest nature is able best to sustaine them both. And secondly, the discommodities are to bee weighed which ensue fasting, of which the strongest nature sustaineth more then doth the weake.

3 Thirdly: how chanceth it that those, whose powers be small and narrowe, can abide hunger better then they which haue wider? Because through wide and large pores, the body is more abundantly resolved, and lesse through the narrowe and small pores, wherfoze, that remaineth which should prouoke appetite.

GALEN.
ISAAC.
AVICEN.

Fourthly: doth choler nourish or not? Unto this demaunde we answere, that although Galen & Isaac say, that it nourisheth not, because blood only nourisheth: yet Auicen holdeth opinion y choler nourisheth also, which two opinions of singular learned men, we must make to agree after this maner. Ther are ij. sorts of choler, wherof the one, which is contained within the gall cannot

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not nourish: the other necessarily concurrerh with y blood, wherewith the parts of the body which are of a cholerick constitution, are as well nourished, as the sanguine partes are with the blood.

Fiftly: whether can the sick or the whole best indure hunger? 5
Some hold opinion that the sicke can, because naturall heate in sicke persons is busie in resolving mo fumosities, bzeathes, and vapours rising from the humours, the in whole Persons. Howbeit this reason is weake, first because there can bee no partes nourished, noz spirits engendred by corrupt humours: and secondly, if this were so, then should there bee moze spirites in a sicke body then in a whole, and because the spirites are the carriers of the powers & strength into all the partes, the sick should be stronger then y whole, which is euidently false. But to growe to the purpose, wee aunswere that wheras the sicke tollerateth hunger better then the whole person, there are thre causes to be giuen: the first is, because nature is occupied about the sickness; and the cause thereof: the second, for that the partes of the bodye are infected and choaked with the corrupt matter, and therefore not desire nutriment: and the third is because the strength of the sicke partie being, as it were, laid a sleepe and weakened, causeth them to haue no appetite vnto meate.

Sixtly, whether the force of a strong or weake stomacke be 6
best able to abide hunger? the force of a strong stomack desireth most, but it may best sustaine forbearing of meate, and contrariwise the appetite of a weake stomack looketh lesse for meate, and is not so well able to abide delay from it.

Seuenthy, which of the twaine is best able to endure hun- 7
ger, he that is accustomed to eate much meate or litle? It may be aunswered that he that useth to eate much meate may best fast for by reason of his great raucning he hath but small heate, and therfore may best indure hunger, and so likewise contrariwise, because of the contrarie cause.

Eightly, whether doth fasting more grieue men in hoate or 8
cold seasons of the yeere? It is moze noysome in Sommer then in Winter, because the body is more resolved in Summer, then it is in winter, and therfore ought then to be feed moze abundantly and very oftē, & in winter it sufficeth to eat once in a day.

Ninthely, why are not those that feede griediously soonest filled?

The thirde Booke,

filled: Hereunto we must aunswere, as it is written in the Saturnalia, that they which faede griedely, eate in much aier with their meate, by reason of their wide gaping, and often fetching of their bzeath. And therfore when the veines are filled with aier the appetite is fully satisfied.

- 10 Tenthly: wherfore are we able to abide hoat meats & drinks in our mouth, which we cannot for heate suffer in our handes? We answere, as appeareth in the place befoze alledged, for that the naturall heate, which is contained with in the inner partes of the body, is very sharpe and vehement, and therefore it overcommeth and weakneth whatsoeuer other hoat substance cometh within the mouth, wherfore then when thou putttest any extreme hote thing into thy mouth, gape not wide, nor fetch not thy bzeath in often, thinking thereby to coole it. but rather shut thy lips almost close together, to the intent that the greater heat which cometh out of the belly, may helpe the mouth, and that greater heat overcome the lesser, as for the hand that can abyde no hote thing, because it is holpen by no other heate then is in it selfe.

¶ The 4. Chap. containing 7. questions:

- 1 S Dine man may haply moue this question: what is the cause, that when a man which is hungry drinketh, thereby he asswageth his hunger? but if he be a thirst & eate, his thirst is not thereby slaked? Unto this demaund, there is an aunswere made in the Saturn. that there is no impediment, but that liquoz may passe into euery part of the body, and replenish the veines therof. But the substance of meate is more grosser, and it cannot passe into the veines, untill it be digested by litle and litle, so that it cannot slake the thirst which it findeth, yea rather it seeketh vp y moisture which it findeth, whereby thirst which is the want of moisture, is more increased.

- 2 Secondly: Such, as are fasting, whether be they more an hungred then a thirst? By the same place I answere (that they) thirst most: for asmuch, as naturall heate worketh continually vpon the food, and nutriment which we receiue, consuming it away. Which also appeareth in children, whiles they be infants, which consume and concoct great stoare of nutriment, by reason of their vehement heate. But contrarie wise wee perceiue how easily old men can sustaine fasting, by reason of the defeaute of naturall heate

of pleasant questions and problemes.

beate in them. But in the middle age, if naturall heat be stirred
vp with exercise, it procureth a stronger appetite vnto meat, for
want of naturall beate. Wherefore, if there be alwaies beate in
appetite, and moisture be the peculiar substance, whereon beate
worketh, if when a man is hungry, he desireth meat, surely heat
(especially) requireth his owne nutriment, which being receiued,
the whole body is therewith refreshed, and can the longer carrie
for more sounder sustenance.

Thirdly, why is that we conceiue more delight in drinking 3
when we are thirst, then in eating when we be hungry? Drinke,
as a substance more liqued then meat, sooner pearceth into y^e sto-
macke, and the rest of the body, and at one time maketh a great
and sensible delectation of the body, to arise in euery part therof,
wheras meat by small and small recomforteth the weaknes of
the same, (whereby the delight therof) is much diminished.

Fourthly, why doth the self same drinke seeme stronger to 4
one that is fasting, then one that is full? Hunger emptieth the
veines, and fulnes stoppeth them: and therefore, when as y^e drinke
passeth through the empty parts, it is farre more euident percei-
ued, and causeth more strong sense of delectation vnto y^e tasting.

Fiftly, If a man be thirstie, and haue a drie stomack, whether
may a litle drinke suffice him or not? It is hereunto to be an- 5
swered, according vnto Galen: those which haue drie stomackes
are sone a thirst, and a litle drinke sufficeth them. The reason
wherof may be this, for that euery member which is drie, shrin-
keth together and wareth to be of lesse capacitie then it was be-
fore, which hapneth vnto the stomack which is drie, and therefore
is sone filled, and with a litle drinke. And in the stomack there
is engendred great thirstines, when the mouth thereof wareth
drie, and desireth to be moistned with drinke, and then a litle
drinke sufficeth it. For when, that which was drie and harde,
is shrunken together, the capacitie thereof is sone filled with
drinke, and a litle extinguisheth the thirst, in so much as it feel-
eth not it owne emptynes, and this thirst sone returneth again.

GALEN.

Sixtly, may the stomack be ouercharged and troubled with 6
so much drinke? Surely, Galen affirmeth the same, and the rea-
son may appeare out of the promises. For, if a drie stomack by
reason of the narrownes thereof, be full with a litle drinke, if

The thirde Booke,

then the drinke be more then the capacitie of the stomacke be able to containe, needes, as Galen saith, must much drinke ouer flow and run ouer it.

- 7 **S**euently, why can a moist stomacke beare much? A moist stomack is in al points contrarie to a drie, for it is very soft, like vnto a soft bottle or bladder, & for that cause is able to containe more, for it yeldeth every way, as the meate (which is receiued) chaunceth to fall or sway in it, and also, apparent it is to sence, that a moist bladder will receiue more then will a dry one, and so likewise will a moist stomack. And moreover, for so much as it is moist without any drie nesse, which may procure thirst, therefore, it much desireth not drinke: howbeit, it receiue much, and is nothing graue therewith, as is the drie stomacke. And for this cause, the Danes, Polonians, Flemmynges, yea, and the Englishmen can beare much drinke, because their stomacks are wide, procured by the softnesse of moisture. But in hot Regions, as are Spaine, Barbarie, and such like, the inhabitantes doe thirst much, and drinke but litle, because of the drie nesse of the mouth of the stomack, and in such their stomacks can receiue but litle, because of the drynesse therof.

The 5. Chapter of thirstenesse, containing 4. Questions.

GALEN.

Nowe are we occasioned to moue this question, concerning Thirstines: Whether the cause thereof proceede sometime from the Lungues or no? Which Galen affirmeth, for that when the Lungues are hot and drie, they long to be moistned, which drines is specially aswaged by draweing in of cold aier, and cold and moist.

- 2 **S**econdly: what is the cause why thirstines, which commeth from the Lungues, is appeased by drawyng in cold and moist aier? And the drinesse of the stomack by drinke? It is thus to be answered, that there be two passages, the one for ayer, which is directed vnto the Lungues: the other for meate and drinke, and that passeth into the stomack. And for this cause the thirstenesse, which commeth of the Lungues, is abated by drawyng in of cold aier, and that which riseth of the stomack, is slaked with drinke.
- 3 **T**hirdly: Is thirst a desire of that which is cold and moist, or of that which is hot and moist? There are in the body two appetits

of pleasant questions and Probleames.

petits or desires: the one in respect of meat, to restore that which is lost, which appetite is satisfied with that which is hoate and moist, according to the nature of the parts to be nourished. The other looketh for that which is colde and moist, to repress the flame and firynes of naturall heate, which is accomplished by drinke onely, and such drinke as men seldome vse but in y way of medicine, or when they be sicke.

Fourthly, Which quencheth the thirst best, of wyne or of water? Thirst, as saith Galen de simplici medicina, is caused two ⁴ Galen. manner of wayes: the one by emptinesse: the other by heate and drought of the heart, that which cometh by emptinesse of the partes, is cheifly alwaged by wine, which is both meat & drinke: For, it requireth such drinke, as is able to restore that substance which is lost, which qualitie since, it is in wine, that is the only drinke then wherby that thirst is appeased. But as for th' other thirst, which is caused by heate and drought of the heart, that is again double: the one coming of heat only, which is quenched with cold onely, as with vineger and such like. And likewise, some is caused by drynesse, and is slaked by moisture. Againe, thirst which is engendred by heate, is of three sortes: the one riseth forth of the stomacke: The other forth of the Lungues: and the thirde from the partes which are farther of. So that, which cometh from the Lungues, is slaked by drawyng in of colde Aier, and that which proceedeth from the stomacke, and other partes neare thereunto, is quenched with colde water, but that which springeth of some euill dispositiō of the partes and members, which are farre distant, as are the Liuer, and such like, is delaided with water, wherewith some pearling and subtile thing is mingled, to cause it the sower to go vnto the place, as vineger or such like: for, water of it selfe, is but slow & dull in operation, wherfore it is needful that some sharper thing be ioyned with it.

¶ The sixt Chap. of Hutes which come after
meate, containing 15. questions.

Hereafter, we meane to intreate, concerning certaine accidents, which chance after meate & drinke: And first to begin with the sower belching, it may be demaunded wherof it cometh: And vnto this point we answer with Galen, that y ^{Galen.} sower belching proceedeth of a fainting heate, which faileth and decayeth

The Thirde Booke,

Decayeth by meanes of colde. For, heat is the beginning of the sowerneſſe which beginneth to digeſt, but is not able to accompliſh it, which default cometh eſpecially by hinderance through
2 cold. Secondly, why is not this ſowerneſſe felt in the ſtomack, immediatly vpon the receiuing of meat? At the firſt falling of the meat into the ſtomack, it remaineth a while in the ſame nature, which it had, beſore it was eaten, and cannot ſo ſone be ſower: but when once the meate beginneth to worke vpon it, there inſueth indigeſtion, and after that, the ſowerneſſe.

3 Thirdly, Why hapneth this ſowerneſſe rather, and in more aboundance to them that ſleepe, then do wake? In ſleeping the meate diſcendeth not downe ſwiftly vnto the bottome of the ſtomack where the digeſtion is wrought, but remaineth in the mouth of the ſtomack, ſtaying there about, and ingendring windynes: But for the more part while men be awake, they be ſtirring about or walking, whereby the meat is driuen downe, and enforced into the bottome of the ſtomack, which is the moſt eſſeſſuall place of digeſtion, & repugnant to the cauſe of ſowerneſſe.

4 Fourthly, why (ſaith Auicen) do ſweete things ſooner wax
AVICEN. ſower in the ſtomack, as milke, and ſuch like? Milke, and ſweete blood are ſone altered, and when the ſtomacke attaieth to digeſt them, and cannot, then turne they to be ſower.

5 Fifthly, Why will wine wax ſower quickly in the ſtomack? Wine and Milke, of their own nature are very ſone converted into ſowerneſſe, and the ſtomacke bleth to bringe thinges from power into acte, and ſo maketh them ſower.

6 Sixthly, ſince all wines be hote: Howe chanceth it, that they ingender cold diſeaſes, and not hoat? Wine, of it ſelfe breedeth no diſeaſe, but by filling the ſinewes and braine, and ſuch repletions inſue indigeſtion, & indigeſtion nourisheth cold ſickneſſes, and by this meanes, wine breedeth none but cold infirmities.

7 Seuenthly, Wherof cometh wringing, and griping in the belly? Wringing and griping chanceth in all parts of the body, and it is of diuers ſorts: One cometh of groſſe windineſſe, and this happeneth in the bottome of the ſtomack: And another of groſſe and tough humours, and another of cholerick ſuperfluities: And this laſt kinde of griping in whatſoeuer it beginneth, for the moſt part it endeth in the ſtomack, the bottome thereof,
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being a place of great sensibilitie : notwithstanding that this griping also may paine any other place of the guts whersoever.

Eightly, May a sick Man eate as much, as hee was wont to do when he was in good health? Custome is a second nature, & hee that is accustomed to eate much when hee is whole, cannot fast when he is sicke, and therfore must bee moze often refreshed with meate, euen as often as he vsed to be, being in good health, and moze abundantly then he that eateth litle.

Ninthly, whether doth bread or fleash more hurt vnto such as are recouering out of sicknes? Rhasis saith, that fleash is lesse hurtfull then bread vnto them: and amōg all fleash, swines flesh nourisheth most, and being light of digestion, it is most agreeable vnto them.

Tenthly, whether is bread or flesh most meetest for the that haue an Ague? Concerning flesh, there be two points to be considered in the dyeting of Agues. The one is light of digestion, & herein bread is better then fleash, for that fleash by reason of the opines thereof is sone inflamed.

Eleuenthly, whether is it good to permit such as recouer out of sicknes, to drinke wine immediaily after their flesh, or afore? In this point the commō people is deceiued, for the flesh should first be eaten, and afterwarde the wine drunken, because aboue all things, wine is soneest conuerted into blood, and spirits, and augmenteth naturall heat, and therfore ought to bee giuen later then fleash.

Tweluelthly, whether ought one that is recouering out of sicknes, to be dyeted and gouerned two dayes, like as when hee was sicke? Merely he ought so, & that for thre causes. First, for the debility of naturall power: Secondly, because of custome: Thirddly, because of some distemperature remaining yet within the body since the sicknes. This also may be a reason, that it is not good to chaunge suddenly from that wherto a man is accustomed but by litle and litle, & therfore the Recouerer ought for a while to retaine the same diet.

Thirteenthly, Is grosse meat good for such as recouer out of sicknes? According vnto the Iudgement of Hyppocrates, it is not, for, saith hee, it is conuenient that they be nourished two or thre dayes with the same diet which they vsed before. For otherwise,

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therwise they would soon be altered, by feeding on grosse meats, which were not good for them to do.

Hippocra.
Alicen.

14 Fourtently, which of those two alterations hurteth a man most from emptines to repletion, or from repletion to emptines? The sudden change from emptines to fulnes is more hurtfull then from fulnes to emptines, according to the opinions of Hippocrates and Auicen. The reason is for that through the emptines which went before, the strength of the body is overthrowen, the natural heat & spirites being resolved, so that he cannot beare a great quantity of meate, nor a sudden change vnto fulnes.

15 Fiftently, Howe chanceth it that some meates of euill iuce as Eeles, fresh Beefe, & such like, do many times free many men of the Ague? It fortuneth that sundry, many times are deliuered by such contraries in their feeding, both by the prouocation of nature, who after the receiuing of such meates is much lightned, and thereby assaying to disburden her self doth often cast herselfe headlong sometime to better, and sometime to worse: and also for the comforting of nature as taking great strength by the receiuing of customable meates, and so the powers being strong, the patient is eased and freed by such meates: but being weake, are overthrowen, and quite extinguished.

¶ The 7. Chap. of Bread, containing 8. quest.

1 **B**Read, is in diuers places made of diuers and sundrie sortes of cozne, & therfore it may be demaunded, why bread which is made of wheate, nourish more then that which is made of Barly? Vnto which Aristotle answereth in his problemes, because it hath more moderate clammines, which it becometh all good nutriment to haue, whereby it may bee ioyned and cleaue vnto the body, also it sticketh fast together in the moulding, and is therfore the more commendable.

2 Secondly, why doth stale bread seeme whiter and fairer then new? Moisture, is the cause of the blacknes, which is more aboundant in new bread then in stale: for in the new bread, it yet remaineth, but in the stale, it is exalted away, and departed together with the heate.

3 Thirdly, why is vn salted bread heavier then salted? salt drieth, & by it, things are preserved from putrifaction, so that by salt & moisture is consumed, and is expelled away by exhalation, which

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maketh stale bread to be lighter then new: and againe, in new bread the moisture yet remaineth and maketh it heauy.

Fourth. why is not bread made of wheate, hard when it is cold? 4
Wheat naturally conteineth in it a swete slimy humour, which is as it were the soule therof, and will not permit it to be hard.

Fiftly, why doth wheaten past rise, and barley past fall, both 5
in woorking and baking? Barley meale when the water com-
meth vnto it, it shrinketh down, because it lyeth houer and thin,
and is full of huskes. And wheaten meale riseth vp, because be-
fore it laye very nere together: but when once it commeth to
heat, then doth it pufte vp, and rise vp into a greater heap.

Sixtly, why looketh the dough which is of wheate, white 6
when it is wrought, and barley dough, blacke? For two causes,
first for that, that which is in the vppermost of the wheate bread
is sooner altered by the heate of the ouen, as being a thing hoat
and is conuerted into whitenes: And secondly, because the husky
part of the barley retaineth in it more moisture then doth wheate,
which causeth the blacknes.

Seuenthly: Since Hony is a more clammy substance then water, 7
how chanceth it that past which is made vp with hony, is more
brittle in the baking? Water is ioyned and glewed together by
heate of the fire. But hony glueth together and doleth withall,
and therfore is more brittle, for britlenes commeth of drynesse.

Eighthly, why is bread which is made of newe corne, worse 8
then that which is made of olde? In new corne there yet remain-
eth much watrish and slimy clamminesse, whereby it is lesse
commendable then that which is made of olde grain.

¶ The 8. Chap. Of wine, containing 13. quest.

Consequently, I thinke it mete to treat of wine, concer-
ning which, there may be many profitable questions moued
& likewise resolved not without delite, as first, if, according
vnto y^e assertion of Auicen, in his canticles, & Rhasis in Alman-
for it be good once in a Month to be drunken with wine? Vnto
this answereth Auerrois, in his commentarie vpon the Canti-
cles of Auicen, that this opinion of drunkennes, is but a drunken
opinion, & erroneous. For although, according vnto the iudgemēt
of Galen: Wyne is as agreeable to the maintenaunce of natu-
rall heate, as Oyle in the Lampe to preserve the burning light:

Auicen.

Auerrois.

Auicen.

Galen.

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notwithstanding, like as too much oile rather blindeth the light and extinguish the candle, so both euermuch Wine quench naturall heate altogether. Howbeit, if it be delayde with water, it is moze conuenient, but it hurteth the animall heat, and the sensible organes thereof, both the braine, and sinewes.

Calen.

Aristotle.

2 Secondly: why surfet they sooner that drink delaide Wine, then they which drinke it pure? Concerning pure Wine generally, Galē saith, that for such as naturally haue weake vaines, it is better to drinke water then Wine. And to come nearer to the purpose: Aristotle, in the third part of his Problemes giueth a threefold cause vnto this demaūde: the first, because that which is tempered or mingled by reason of y^e subtilitie thereof entreteth into moze narrowe passages, then doeth that which is not tempered: secondly, because mē drinke lesse of that which is mingled as liking not so well of it, as of that which is not tempered: and thirdly, that which is impermirt & without mingling is hoater and digesteth the residue of the meate, which is in the stomacke, sooner, then the delayd wine is able to doe.

3 Thirdly: Why doth Wine, which is vnmingled with water sooner cause a mans head to ake then that which is mingled? The vnmingled Wyne is thicke, and sticketh in the passages, sending vp the vapours and fumes with heat into the head: and the mingled wine, being thinner and also delayde, both perceth sooner, and fumeth lesse.

4 Fourthly, what is the cause that mingled wine moueth a mā more to vomit then the cleane wine doth? The swimming of the watrishnes of it about the stomacke, procureth lothsomnes, and maketh apt to vomit.

5 Fifthly, why do not children which are hoat of complexion, loue wine which aged persons, and men of perfit strength being hoat also, do greedily desire? Men are tote and dry, and children hot & moist, and the desire vnto wyne is the appetite vnto moy^rture, which moisture abounding in Children keepeth them from drinking, and the dryeth which is in aged men and strong persons, prouoketh them to a desire of drinke.

6 Sixthly, when wine is censed from the Lees, why is it strōger and not durable? Macrobius in his Saturnalia, the fourth booke, writeth that hauing no strength nor matter to cleane vnto, it is

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on every side exposed unto daungers : for the Lees is as it were the roote whereby the wine is strengthned and preserved.

Seuenthly, why doth wine immoderately taken ingendre both 7 hot and cold diseases? It is to be noted that there be two qualities in wine: The first is to heaten, and in this respect it rather procureth hoate then colde sicknesses: the seconde, is to stoffe the braine, and to fill the sinewes. Thus when cold vapours arise from the wine, they cause unlustinesse, fulnesse, and undigestion, and consequently procure cold diseases.

Eighthly, Whether doth Wine ingender most of fleame or 8 bloud? Seeing as we haue befoze concluded, Wine breedeth cold humours, doubtlesse it breedeth also more fleame then any other humour. The reason is, that when wine is quaffed in great abundance, it is not perfectly digested and causeth likewise the residue of the meate to faile in concoction, thereby ingendring abundance of fleame: But indæde if it be moderately drunken, it increaseth bloud aboue other humours.

Ninthly, Doth Wine hurt the braine? Isaac saith yea. 9

And Galen also, affirmeth that it hurteth the braine, and helpeth the stomack. And albeit, that at the first drinking wine doth properly warme, yet because it fumeth much, it annoyeth the braine, filling it with vapours and stopping the sinewes. Isaac.
Galen.

Tenthly, why doth strong Wine hurt the braine, and comfort the stomack, and weake wine worketh the contrary effect? Because wine heateth the stomack wheron consisteth digestion: Strong wine, is of greater effect in this case then is the weake. But again, howe much stronger the wine is, so much the more it sendeth vapours vp into the head, so that the strength thereof breedeth inconuenience. 10

Eleuenthly, Why doth the vse of Wine ingender the sower gulpyng or belchyng in the stomacke, more then water? The sower belching neuer hapneth in the stomacke, but when digestion is begun, and wine stirreth vp naturall heate, & is as sone digested as Milke. Wherfoze, like as when they be out of the stomack, they sone waxe sower: so do thei likewise in y^e stomack.

Twelvetly, whether doth wine or meate comfort naturall 12 caliditie? Isaac saith, that wine doth, and the reason is, because it is very swiftly conuerted into natural heat, comforting it much Isaac.

The third Booke,

more then any meate doth. But meate, when it is conuerted into nutriment, doeth more restore that which is lost, and comforteth and preserueth the body longer.

- 13 Thirtenthly, and lastly, If wine must needs be giuen vnto the sicke, whether were it most expedient to giue them newe wine or olde: Although the common people do contrarie and much amisse, yet new wine is farre more holosome for them then olde. The reason is, for that how much y newer the wine is, so much the lesse is it inflatiue or windy: and for that cause is more conuenient for them, then are the olde wines.

¶ The 9. Chap. of Flesh, containing 4. quest.

Henceforward now let vs see what may be said of flesh.

And first, it may be demaunded, why strong flesh is soonest digested: It is answered in the Saturnalia, that naturall heate is strong in a man which stoutly invadeth the matter and substance which resisteth it, consuming & dissolving the same, & that which is tendre and light, it burneth sooner into ashes, then turneth it into iuyce. For, like as sound wood being beuen into pieces, is soon conuerted into coales, & if chaf fall into y fier, there scarce remaineth any ashes thereof to be found: so fareth it in y digestion of strong & light meates. So likewise an heauy milstone breaketh the greatest cornes, and letteth the smal depart whole. The strong windes also throw downe, byc firtræs and mighty Dakes to the ground, and letteth the low shrubs, and bushes to stand: Euen so, the naturall heat digesteth the hard flesh, and ouerpasseth the fine and tendre nutriment.

- 2 Secondly, why be Cullices, which are made of flesh, harder of digestion then the flesh it selfe? The lightnes, which it getteth by pounding, causeth it to swim vpon the top of all kinde of moisture, which it findeth in the stomacke, so that it cannot cleaue vnto the sides of the stomacke, the truth whercof is perceived, if some portion of the cullice be throwen into water, for it will alwayes flate vpon the toppe, and for that cause is the flowlier concocted in the stomacke.

- 3 Thirdly: which is moister, of roasted or sodden flesh? *Aristotle* must answer hereunto with Aristotle in y 4. booke of the Meteors, that the roasted is moister: for in rost flesh, by reason of the fire, the outward partes are hardened, & consequently the pores are

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are stopped, so that the inmost moisture cannot issue forth. But in sodden flesh the outward pores are resolved through the heate and moisture of the water, and so opened that all the moisture departeth. Thus it hapneth that roasted flesh semeth drie without, and is moist within, and sodden flesh contrarywise.

Fourthly, why do the beames of the Moone cause flesh sooner to putrify, then of the Sunne? There can be no putrification vntil heat and moisture do meete. And the putrification of flesh is nothing els but a certain secret dissolution conuerting the solidity of the flesh into moisture. And heat, if it be temperate, nourisheth humours, but being immoderate drieth them vp, & doth extenuate. So that the Sun being hot, draweth all the moisture out of the flesh & drieth it. But the beames of the Moone, in whom there is no manifest heat but an hidden warmth, increasing the moisture, engendzeth quickly therein great putrification. For there abideth in the beames of the Moon a certain natural propriety to moisten bodies, & to imbue them, as it were with a misty dew, wherunto the heate which she hath being ioyned, corrupteth the flesh which lieth any time in it.

¶ The. 10. Chap. of Egges, containing 9. quest.

This Chapter requireth now some speciall treatise of Egges, wherein the first question which offreth it selfe most fitly to be demaunded, is this:

Which is the hoater, of the yolke or the white? Among all humours, blood is warmest in temperate warmth, so that the yolke as comming nearest vnto the blood, is surely the warmer. Moreover, the Liuer is hoater then the breasts, and the blood warmer then the milke, and the yolke in the egge is in temperature vnto the white, as is the blood in the Liuer.

Secondly, why doth the yolke being cast into water, sinke downe to the bottome, and the white flete on the top? The white is very slimy, and cleaueth vnto that which is next vnto it, and by reason of the slimines swimmeth aboue the water, & the yolke, because of the soundnesse & want of pores, sinketh downe.

Thirdly: Why haue birdes fewer egges, and bigger then the fishes, and they haue more and smaller then birdes? The gratnesse in a thing which is continuall, is procured by a strong heate: but a multitude in that (which is denyded) is longe

Anicen.

The thirde Booke.

of the matter, because the matter is the beginning of diuision. And because birdes haue more heate then fishes haue, there are haue they great egges in continuall, and but fewe in diuision, & contrarie wise it fareth in fishes.

4 Fourthly, Why haue birdes egges an hard shell, and fishes egges a soft? Fishes lay their egges in a moist place, and therfor they neede no hard shell. But birdes lay their egges in hard and sound places, as vpon the ground, stones, trees, and such like, and therefore haue neede of an harde shell to keepe them from hurt, vntill such time as the chick or bird be hatched.

5 Fifthly, why are birdes egges speckled and of diuerse colours, and it is not so in fishes? In birdes there is a strong naturall heat which is able to seperate thinges of diuerse natures a sunder, as the yolke fro the white, and in fishes this heate is weak that it is not able to worke the like effect.

6 Sixtly, why are birdes egges long, and fishes egges round? Heat moueth from the centre, & especiallie, causeth a forme like a Piller, broad beneath and sharp aboue, as appeareth in flame of a fire which riseth vp into a sharp point. Wherefore, heat being more abundant in birdes then in fishes, the birdes Egges are long, and fishes round, for the weak heat carrieth the matter equally round.

7 Seuenthly, what breaketh the egges-shell when the chicke is hatched? Ther be two causes hereof alledged, the one is, for that by long and continuall lying the shell waxeth soft and thin, as it is if an egge be steeped nine dayes in vineger: the second is, for that when the young bird lacketh nutriment, he breaketh the shell to seeke meate.

8 Eightly, why doth the yolke of an egge which is layd in the full of the moone, and in the light therof, scoure spotted out of cloth? The fatty drop in the middes of y^e egge being the meanes of the generatiō, conceiue a pearcing and a diuiding heat both by the great light, and the moisture which the Moone moueth, which it cannot do at another time.

9 Ninthly, why do some egges cracke when they bee laid into the fire, and some not? Such crack as haue within them windes, which is perceiued whē the shell reueth, to issue forth with great noise and force. And this hapneth when the fire is great.

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For, if a birds egge were cast into the midstes of the fire, the shell would soon breake, & the windines would start forth with great noice & force, which it would not do if the fire were small. But proportionably, there is much more windinesse in the egges of fishes, and therefore they make a great noyse when they bee cast into the fire, as appeare for example in the row of an hearring.

¶ The. 11. Chapter of Fishes, containing

4. Questions.

Now let vs a litle come to demaund a few questions concerning the nature of fishes, and first: whether fishes do feed vpon their owne frie or not? wherto it is to be answered affirmatiuely, both because they be rauenous by reason of their cold stomackes and also because they haue blunt senses and cannot discern their owne frie from other, deuouring vp all a like.

Secondly, do Fishes chawe their meat? No, for if they did, superfluous water would enter into them with their meate, and suffocate them. Again, they be rauenous, and feede greedely and eat downe their meate whole as it commeth.

Thirdly, why dooth the raine profit fishes, and hurt birdes? Sweete water nourisheth onely, and therewith are fishes nourished being mingled with mud and clay. As for birdes they liue in y^e aier, and sake their liuing by flying about, and the feathers of their winges will clod and cleaue together with the rain, and so are hindered in their flying. Wherof it may bee gathered, that abundance of raine hurteth aswell fishes as foules, for in such times they fall into oppilations of the nutritiue partes, by reason of the sweetenes of such water. For, sweete thinges, as saith Galen, do stop the partes nutritiue.

Fourthly, why do the Roes of fishes crackle more in the fire then other thinges do? When the fire is so hot that it resolueeth more then it consumeth, then do they breake in the fire, as it also appeareth by the example of the chestnut: But when it is so temperate that it consumeth as much as it resolueeth, then doe they neither reeue nor breake: besides that, fishes egges or Roes doe crackle by reason of windines included within the, which issuing forth at a litle hole, causeth a noyse.

¶ The. 12. Chapter of Pultes or Podware, containing 3. Questions.

NExt, we may take a convenient occasion to dispute of Pot-ware, or graines contained in a Cob or shale, wherein we may first demanded the reason, why Galen supposeth that such as vse to feede on that kinde of ware, are much subiecte vnto the gowte? And the cause is, for that being harde and windy, they be of euill digestion, and are some turned into fleame, and of fleame springeth the gowt.

2 Secondly, Beanes being windy, why doe they not lose that euill quality by boyling, as well as barley? Beanes are naturally more windy then barley. And this may be the cause, for þ beanes are of a harder, more compact and grosse substance then barley, which is light and houer, and is sooner discharged of the windiness. *Isaac. Galen.* Whereupon saith Isaac, according vnto the doctrine of Galen, we cannot altogether take away the windiness from beanes but we may diminish it by boyling them.

3 Thirdly, may Lentils prepared with vineger, be ministred in sharp diseases? Auicenn holdeth opiniõ, that they may, but Galen denieth it. And therefore, it is thus to be vnderstood, that Lentils prepared with vineger, are noysome in a feuer with impostimation, because they freat and binde the passages, which thing Galen meaneth. But in a feuer without impostimation, by reason of contrariety they be good, as Auicenn vnderstandeth it.

The 13. Chapter. Of pothearbes, and Sallet hearbes, containing, 6. Questions.

Aristotle. **H**ereafter nowe insueth to discourse with like breuity concerning a few vsuall hearbes, where as first the cause and reason may be required, why Colewortes do dissolue drunkenness? Aristotle answereth hereunto. in the thirde part of his problemes that Colewortes yeld a swete iuce, and containe a purgatiue facultie, the effect whereof Whisitions vse to proue in the ministring of emollient Glysters. so that by the same vertue it draweth the superfluous and indigested matter from of the wine or drinke in those that be drunken. For this being left in the vppermost parte of the moisture is conueyed into the belly, the body wareth cold, which being cold, the thinnest part of the moisture is conueied into the bladder. Wherefore the body being rid of this double moisture, must needs be discharged of y surfet.

2 Secondly, why doth Purcelain take away the benumbing, or

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predge of the teeth? The same Aristotle also in the second part, of his worke before named, saith that the slimines of Purcelain entring within the teeth, draweth forth the sharpnes, which is the cause of benumming, and likewise milke melting about the teeth, hath the same effect.

Thirdly, Why doe Leekes and Onions prosper best in drye ³ ground, and worst in moist? It is also to be answered by the same Authour in the first part of the Probleames, that all such hearbes are full of moisture, and when they be so planted, they become temperate by reason of the soile, and thysue best, and are lesse subiect vnto putrifaction.

Fourthly, why doth old Garlike, smell stronger then newe? ⁴ Young Garlike containeth much moisture, which represseth the ranke savour that groweth after ward in it whē it wareth old: for all frutes, the newer they be, the moister, and moze watrish they be, and contrariwise.

Fiftly, why dooth the vse of Hearbe grace procure stinking sweat? Look in what thing is strongnes of savour and sharpnes tast, the same being mingled with superfluous moisture sendeth forth an euill smell, which is the cause that their bzine dooth stinke which eat Garlike.

Sixtly, why doth Organ, cast into new wine, make it sweet? ⁶ It taketh away that which is the cause of the hardnes, drawing the watrishnes and dreggienes vnto it selfe. Like as if grapes bee layd long tyme a drying in the Sunne, it pulleth awaye the watrish moisture, the like wherof Organ being boate and dnye, worketh in Wine.

¶ The 1. Chap. Of Frutes, conteining

6. Questions.

NExt vnto Hearbes, let vs adioyne some short In treatie of Frutes. First therefore, Why are those which vse to eat soft and sweet Figges, much hurt and pained in their teeth? Aristotle saith in the xix. part of his Probleames, that this cha-Aristotle ceth by reason of the sliminesse of the figges which cleaueth vnto the teeth causing putrifaction, is thinges (which are excessive boate) do likewise.

Secondly, Why do eating of Figges ingender Lice? Figges are very sone putrified and corrupted, and haue a peculiar pe-

percie to drue out corrupt humours vnto the uttermost part of the skin. Whereof Lyce are ingendred. And therefore Auicen saith, that Figges do cause a good colour in the face, because they bring forth the blood vnto the vppermost part of the skinne.

Thirdly, why do sweete Fruites sooner fill the belly, then do the sower? Sower things containe but litle nutriment & much superfluitie, and we couet to eat most of such, and are not soon glatted with them. But sweet things are al nutriment, & we be soon filled with a smal quantity of the so y we can eat no more.

4 Fourthly, Why seemeth the wine bitter, which wee drinke after rotten fruites? Sutch fruites be alwayes bitter, whereof some small partes remaining in the pores of the tongue & mingled with the drinke, maketh it to seeme bitter.

5 Fifthly, why doth wine and other drinke seeme sweete after binding thinges? Binding thinges prepare the tongue and open the pores therof, that the sweetnesse may soner enter.

And for this cause Dieres first boyle their clothes in bynding stuffe, the better to make them receiue the colour.

Hippocrat.

6 Sixthly, why (saith Hypocrates) are Peares euil for them that are fasting? Isaac, in his second booke of Dietts speaketh of peares which men eat fasting without neede, and with an appetite euen vnto satietie, especially if they be tart and binding, breeding the disease called Chohrica, a painfull and incurable disease, adding mozeouer, that they which be fasting will eat more then they which be full, and Peares are holssomer after meate then before, both for the strengthning the stomacke, and the expulsive vertue of the lower parts. But the bynding Peares which are stiptick, are moze subtile, temperate, and moze nourishing.

The 13. Chap. of Salt, containing 2. questions.

1 **A**ND now, to set downe a fewe wordes concerning Salt, what's the cause of the diuers effectes which be found in it?

According vnto Albertus opinion, Salt is made of water mixt with earth: For, as it appeareth in the fourth booke of the Meteors, every thing which is dissolued by cold & moisture touching the matter therof is of the kynde of the earth, like as all y is melted by hot and dry, is of the nature of water as appeareth by all kindes of Metals. And Earth is turned into Salt, when it is censed from the dzele in moisture and burning heate, and
drith

of pleasant questions and Probleames.

Dzieth congeling and hardnyng it, so that Salt is a certaine dzi-
nesse of the earth burned by an heate into a watrish hardnes,
whereby the tast thereof commeth nere vnto bitternesse, which
is engendred of heate workyng vpon an earthly dry substance.
Then being of this nature, by heat it is hot and dry, and by rea-
son of the bitternesse it killeth the belly wormes, and by dzieth
it drinketh by putrifying moisture, abolishing the same, and co-
sequently prohibiting all stinking. For we, because it dzieth, and
consumeth moisture and heate, it hindzeth generatiō and fruit-
fulnesse of the ground, and because it hath a sharpnesse of a bur-
ning heat, it sharpneth the things that are mingled with it. And
because it hath a certaine bitter dzinesse, the tast thereof is loth-
some, and prouoketh thirst by reason of dzieth, and because of the
sharpnesse it dissolueth, & being mingled with other sauces ma-
keth them pearce into the tongue, and so it hateth other tastes.
Moreouer, Salt hath a certaine merueilous nature, which is to
drawe forth the like vnto it selfe, out of another thing. For, if
poudred fish or fleash which is very salt be layd to soake in brine
which is newly made, it draweth the saltnesse out of it sooner
then the fresh water doeth.

Lastly, why do salt crackle, when it is cast into the fire? Ac-
cording vnto the same doctrine in the fourth of the Meteors, salt
is of substance earthy combust mingled with water, and therfor
it crackleth when it is throwne into the fire?

But if you would know the cause why Salt preserveth fleash
from corruption, read it before in the discourse of fleash.

The 16. Chap. of Hony, containing 2. Question.

Among many other we must not forget to say somewhat of
Hony, and first to demaund this question therein, which is
the better new or olde Hony? The choice in Hony & Wine
is quite contrarie. for the newest Hony, and oldest Wine is pre-
ferred according vnto Macrobius iudgement. The cause hereof
is this, for that the nature of Wine is moist and of Hony drye,
as the p^{ro}of appeareth in the vse of Physicke, for thinges which
are to be moistned, must be someted with wine: and such as are
to be dried, must be censed with honny. Thus in continuance of
tyme there is some parte of them both consumed away, and the
Wine waxeth stronger, and the Hony dryer.

Macrobius

The Thirde Booke,

Secondly, If Honie be put into a Wine vessell, why doe the Lees rise vp vnto the top of the Honie, whereas whatsoeuer els is put in, the Lees as the heauier substance alwaies kepeth the bottome? The Draggess or Lees, as being the most earthly and heaviest parte of the substance, fall downe to the bottome, and yet are overcome by Honie: for Honie naturally (by reason of the weight therof) falleth downe to the bottome, and driueth vp the Lees, as lighter then it selfe.

The. 17. Chapter, of Oyle, conteining 3. Questions.

NOW we lastly, we come to the consideration of Oyle, where these questions are to be moued.

First, wherfor flecteth Oile in the top, wine in the middes, and Honie in the bottome? The better the Honie is, the heauier it is: and that which lieth in the bottome, is alwayes the best, and in Wine that is chiefest, which lyeth in the middle not troubled with the Lees, nor aboue corrupted by the ayer. For the Husbandmen of the Countrey, not contented only to couer their vessels abroad, hide them vp in the ground, and defend the from externall hurt, preserving them as much as is possible from taking the ayer, wherewith they be so manifestly annoyed, that sometime the whole full vessels are almost corrupted. Wherefore the Wyne which is in the middes of the vessell, being farthest from the ayer and the Lees in the bottome, is best as farthest distant from two noysome Neighbours.

Secondly, why doth Oyle amend in goodnes, which is preserved in a vessell but halfe full? The ayer filleth vp the other boide place of the vessell, and drieth vp the superfluous moisture which aboundeth in the Oyle, which being taken away, it getteth a new sweetnes in the tast.

Thirdly, why doth Oyle congeale, but wine very seldome? Oyle, is a smoother and thicker substance then wine is, and therefore more apt to congeale: but Wine is nothing so soft, and besides is much more liquid. And whereas vpon occasion hereof of it, may be replied: why vinegar which is passing cold, doth not freeze, when other things do which are not so cold? Surely it may also

of pleasant questions and Probleames.

also may be answered by the same reason, for that among all liquours, it is the thinnest, sharpe also and eger, which is some hinderance, as it is euident if wee take the Sea for example, which by occasion of the bitternesse and saltnes thereof, is kept from congealing: And nowe also of purpose a litle to digresse, what is the cause that Pepper and mustard being applyed vnto the out side of the skin, doo blister and inflame the place, but receiued into the stomacke they offend very litle, or not at all: Sharp spices and drugges doe erulcerate the vpper most part of the skinne, because they be thereto applyed in their full vertue without the mixture of any thing els with the: but being eaten downe into the stomack, their force is delayd by the moisture of the belly, so that they be altered by the heate which is there, before that they be able to do any harme.

FINIS.

¶

The



The Thirde Booke,

hinderace, as it is euident if we take the sea for example, which by occasion of the bitternesse and saltnes therof, is kept from congealing: & now also of purpose a litle to digresse, what is y^e cause that Pepper and mustard being applyed vnto the outside of the skin, do blister and inflame the place, but receiued into the stomack they offend very litle, or not at all: sharp spices & drugges do exulcerate the vpper most part of the skinne, because they bee thereto applied in their full vertue without the mixture of any thing els with them: but being eaten downe into the stomacke, their force is delayde by the moisture of the belly, so that they be altered by the heate which is there, before that they be able to do any harme.

FINIS.

¶ The fourth Booke of Table Philosophie, which compriseth many merry honest Iestes, delectable deuyses, and pleasant purposes, to be vsed for delight and recreation, at the boord among Company.

¶ The Preface.

IN this fourth Booke we intend to set downe somewhat concerning honest mirth, and pleasaunt recreation in wordes, wherby men are refreshed, at the Table. For, as saith ARISTOTLE, in the fourth booke of his ETHICKS: In this life, if at any time we haue the libertie to liue in rest and quietnesse, and to refresh our selues with any pastime, wee ought therein to frequent comely and curteous speach, & to behaue our selues gently, so that a mans wordes and deedes do tende vnto delight, disposing himselfe to vter himselfe accordingly, and to beare the mery deedes & wordes of others. Vpon which place, ALBERTVS, in his Commentarie saith: Every man that is giuen to studie hath neede of recreation that his wit bee not wholly ouerthrowne. For, whoso euermore applieth his studie, & bendeth his minde alwaies to practise or looke vpon something: doubtlesse his spirites shalbe resolued, and the animall power be destroied, and the proper functions of the partes surceasse: which parts being destitute, then is the force of study brought to ruine. In consideration wherof those which are studious, & much troubled with affaires, haue neede of rest, wherin their spirites may be released, and their senses resolued in some pleasure. For, like as in the common course of our life nature wanteth sleepe, so in studie and trauaile, rest is seemably needfull, But who so is a student, or wearied with honest exercise, to such is none other then honest recreation acceptable: which plainly consisteth in such wordes and deedes as are not repugnant to vertue, but stirre vp
the

of mery iestes, and delectable deuises.

the delyte of our affection. For looke howe bodylie wearinesse is cured by bodylie rest: so is rediuousnes of the minde asswaged by pleasure of recreation, which is also a certaine resting of the minde. As it is read in a certaine Writer, that as there was a man of ripe yeares, and much addicted vnto contemplation, playing for his delight among childre which he taught: there came one by, who beholding the same, mocked him to scorne. Then saide this Goodman, why mockest thou? bend thy bowe, which thou hast in thy hand, and hee did so. Nay, bed it more, quod he: I dare not saide th'other for breakyng it. Euen so, quod he, it fareth with my minde: For vnlesse I should refresh it with some plaie: it would faile me, & be quyte extinguished. And therefore, it is expedient to vse honest recreation, by meanes whereof to recreate a mans minde, as namely after godly studies, & painefull trauailes. And among many it is a pretty kinde of solace & delight to vse wittie inuectiues and quippes one at another at the Table, so that the wit therein be exercised, not by biting: but by sharpening one another. Or whether it were in pleasaunt questions or picked deuises, whereby the one prouoketh another to breake silence. Or els in pleasaunt tales or Hystories, wherewith the Hearers are delighted, and made mery.

Of pleasaunt Quippes, and Tauntes, Chapter. 1.



According to the doctrine of Macrobius, in his fourth booke of Saturnalia, there be two kinde of quippes, or inuectiues: th'one a plaine railing or checking. Th'other a figuratiuely shadowed speach couered cleanly with mirth and civility sounding one thing, & couertly meaning another, but not proceeding to expresse bitternesse. The first kind is altogether to be banished the table. For, as the same Authour writeth, like as a litle thrust dyueth downe him that standeth vppon a narrow footing: so a small grieue being sprinkled and bathed with wine, will sone driue a man into madnesse. The other kinde which is couert, may also be sauced with sharpnesse. The like whereof is reported of Octavianus, who seemed to be a noble man of birth. Before whome when on a tyme Cicero pronounced some what, I heard not what you saide, quod Octavianus. That is maruaile saide Cicero, since your eares were wont to be so wel boared, which he spake for this cause, for that

Macrobius.

The fourth Booke.

Octavianus was borne in Lybia, where the manner of the people was, to make hoales through their eares. This kynde of nipping, because it is next neighbour to rayling, ought amongst wyle men to be auoyded at the table.

But some there is, which hath in it lesse sharpnesse, as that which Cicero vsed against Gneus Seruilius, which was Consul but one day. In soetimes quod Cicero, Flamines were but for one day, and now the Consuls be so. And againe, when Fannius had bene Consul but a few dayes, then saide Cicero: there hapned a great wonder in Fannius yere, for when hee was Consul, there was neither Winter, nor Spring, nor Sommer, nor Harvest. And when Fannius demaunded of him, why he came not to see him whyle he was sicke in his Consulship: He answered I would haue come, but the night came to fast vppon me. These and such other lyke may be vsed, which touch certaine faultes and deformaties of the bodye, which ingender little or no græfe at all, as are the crookednesse, ryfing vp, or flatnesse of the nose.

Certaine nippes and gyrdes, do seme at the first appearance to haue some reprochefulnesse or flander in them, and yet they doe not touche the Hearers, as this is. When Quintus Lucius sayde vnto his Freend which sate by him, that his handes were colde: then saide his Freende, that is great maruaile hauing brought them warme so lately out of the Province. Where with Quintus was much delighted, for that he was without all suspicion of theuerie: wheras contrarywise, if he had spoken it vnto one that had bene guyltie and prouie of his owne theft, it would haue much troubled him. Or if a man should say vnto one that lyeth very chasty, hee loueth a whoze as well as you, it should much delight him. Contrarywise, if you should say vnto a Coward or timorous Person, thou art as hardie as euer was Achilles, or Hercules, or vnto some notorius naughtie person, I account the more vicious the euer was Aristides: these wordes doe sounde as a praise, when as indeede they be plaine discommendation. Also in the uttering of a nyppe or inuective, it is well commended (if he which speaketh) it be also of y same condition: As if a poore man mock at a poore then himselfe for pouerty, or one that is borne of base parétage, floute at another as meanly borne as himselfe: as did one Tharseus, who from a Gardener

of mery Iestes, and delectable deuises.

Gardener comming vnto some better calling, flouted at his old Freend and acquaintance, which was blinde and of base parentage: but immediatly he added. And I also am borne of the same seede. There be mozeouer some kinde of nyppes, which doe not onely not displease the hearers, but make them mery. The like whereof Diogenes cast forth against Aristenes his maister, saying: This man of a rich man, hath made me poore, & from a faire house, hath brought mee to dwell in a Tub: For by these words he vttered better his sence and meaning, then if he had sayde, I thanke my maister that hath made me a Philosopher, & a man perfectly fraught withall vertue.

Of speeches conuenient for euery kinde of person. Chap. 2

The assembling together of men for honest mirth and ban- macrobius. ketting, as it is commendable, so ought it not to be dumbe, and without words, as saith Macrobius. And who so is desirous to be a pleasant companion, and a prouoker vnto talke, & delectable deuises, must demaund such questions as are easie to be resolued, & wherein he knoweth the partie to haue some skill and exercise. For euery man is glad when he is prouoked to vtter his knowledge in that wherein he is skilfull, and would not willingly haue his cūning hyd wherein he hath trauailed, which is perhaps vnknowne vnto the residue, be it Diuinitie, Physick, Astronomie, Law, or such like. For herein he seemeth to haue attained vnto some ende of his studie, when he hath gotten fit occasion, to vtter y^e which he hath read, without suspition of ostentacion, wherewith he can not be touched, when he speaketh, not intruding himself, but being therto required. Again, it is a great grieve, and a point of discourtesie, to demaund a question of a mā in some matter wherein he is ignoraunt, and that also in companie: For, he is then either enforced to confesse his ignorance, or to answer vnadvisedly, or to commit himselfe to the hazarde of a true or false euent. Such as haue trauailed farre by lande & sea, are glad when they be asked of the situation of farre Countreyes, or of the working of the wilde Seas. Captaines & souldiours do willingly blason their owne valiant acts: yea, sometime without any motiō of arrogancie: and generally, euery mā reioyleth to discourse of his own dangers & troubles, which he hath passed in his life. If thou canst, prouoke him often to talke,

The fourth Booke,

who hath ben many times fauourable entertained of great personages, or hath accomplished embassages with happy successe, or hath bene honozably entertained of the Prince: or whoso hauing bene beset by Pyrates, among the whole flete of his fellowes, hath him selfe onely escaped awaye by his witte and valencie. It will like some mā wel to declare if thou require him: the sodaine felicity of his friend, which he would not vtter of his owne accorde, and yet is loth to suppress it, for feare of suspicion of enuy. He that loueth hunting, is delighted to talke of hounds, Forrestes, Chases, and the euent of hunting. If there be any religious Person present, as Monke, or Fryar, giue him leaue to glorie of his owne holynesse, howe he may deserue well of God, what is the commoditie of Ceremonies, and what rewards are promised vnto the deuout fulfillers of the same: But if there bee euer an old man in the Company, you shal do him a great pleasure to aske him of such matters as are nothing to the purpose, for that age is much giuen to talke, as witnesseth Macrobius. All these and such like thinges may bee inuented to delight and procure the whole assembly to talking, and to fall vnto variable communication, of what calling so euer they be.

¶ Of apte pleasaunt wordes. Chap. 3.

Sweete and pleasaunt wordes do cheere the feast no lesse then wine, as is the olde saying. For if this delightfoule pronunciation bee mingled with oportunitie, it perswadeth more then both any hearbe mingled with the wine, or whatsoeuer inchaument it be, no not the best iuyces which are brought out of India or Arabia, are of so gret effect. For this is the charme wherewith that faire Hecle of Greece, allured her amorous gheast, & turned him from sorowe to ioy, euē the oportunitie to vtter her pleasaunt discourses. Whereby it is euident, that pleasant wordes & apte sayinges, not exceeding the boundes of honestie, doe much cheare the Table, and solace the Company. And now to speake of antiquitie, there be two very eloquent companions, saith Macrobius, to wit, Cicero & Plautus, excelling all other in delitefull conuersation, where he bringeth in certaine places out of Cicero, to the same purport, as this is, that on a tyme it hapned that Cicero supped at the house of Damasippus the Philosopher, who setting a litle wine of Falernum before him: said, drinke yee of this

of mery iestes, and delectable deuises.

this wine which is forthie year olde: surely, quoth Cicero, it beareth his age well. Likewise being desired to dinner by a friend of his (for commonly he denayd none that requested him in that behalfe) which was but simple and ordinary, when he was coming away and taking leaue, he rounded the maister of y^e house in y^e eare, saying: I knew not before that two were so familiar. And coming also on a tyme vnto Pompeius howse, some that were there before, said that he came to late: Nay, not so said Cicero, for I see nothing provided. Likewise seeing Lentulus his son in lawe, a man of smal stature, going with a long sword by his side: who, quod Cicero hath tyed my sonne in lawe to a sword? The same beholding the counterfaite of his brother Quintus Cicero set forth very large, and in a great portraiture, and Quint^{us} him selfe beeing a man but of a very small skantling: halfe my brother said, he, is bigger then the whole. After the victorie which Cæsar obtained, Cicero, being demaunded how he was so deceiued in taking part: answered thus: his girting deceiued me, iest- yng at the manner of Cæsar, who was wont to let his gowne trayle downe after him, going somewhat wantonly and effeminately in apparell. In so much that Sylla foreseeing what might haply insue, said on a time vnto Pompeius, take heed of that ungirted boy. Laberius passing by Cicero, and seeking a place to sit on: I would giue you part of my place the quod Cicero, but that I sit in a narrow rowme, thereby both disdainning him, and iest- yng also at y^e new Senate, the number wherof Cæsar had augmented beside right and order. Howbeit he caried it alwaye not skotfree: for Laberius answered home againe, saying: It is mar- uaille that you sit so narrowly, which vse to sit on two stoles at one time, thereby reproching Ciceroes lightnesse. Wherefore, for as much as these and such like iestes, do prouoke laughter and deelyte, in the that heare them: I haue purposed to fill this fourth parte with y^e like, according to sundry estates of persons, draw- yng them forth of allowable authoritics, and disposing them in a convenient order, and beginninge of sones with the greatest personages.

¶ Of Emperours, and their mery iestes. Chap. 4.

Macrobius writeth, that Augustus the Emperour was deli-
ned in iesting, hauing alwaies respect of his honour, and ho-
nestie,

Macrobius.

The fourth Booke,

And many mannailed more at y^e iestes & quippes which he bare then those which he gaue. On a tyme whē he saw a grauer graving a tombe for his father: *Inde quod Augustus*, this is the true reuerensing and cuiture of the fathers sepulcher. When he heard that King Horode among the childre which were but two moneths old, whom he slew for Chyistes sake, had also killed his own Son, said, that he had rather be Herodes hogge then his Sonne. There came vnto Rome a certaine yong Gentleman very like vnto Augustus, whome when the Emperour had sene, he demaunded of him if his mother had sometime bene at Rome or not? *Ad quod the Gentleman*, but my father hath been often. When Augustus had written certaine inuectiues against Pillio: but I will hold my peace *quod Pillio*: for it is a shrewde matter to write against him that can banish me. When one as hee was passing by, sayd, there goeth a tyrant: Augustus turned about, and answered: if I were one, thou wouldest not dare to say so. One night as he lay in a village in the Contrey, an Dule troubled him so with her crying, that hee could not sleepe. But when one of the souldiours going forth had taken the Dule, hee commended his industrie, and commaunded that he should haue a thousand pence giue him for a reward. Which the Souldiour misliking of, sayd: hee had rather y^e she should liue, and so let her lie. Who will not manuaile howe this saucie Souldiour could escape so well, hauing offended an Emperour? Lucan the Poet reporteth, that when one that was inferiour vnto Iulius Caesar ouerthwarted him in certaine matters, he answered him saying:

No state whereto thou canst aspyre,
Can make thee worthie Cafars Yre.

Of a Necromancer that deluded a noble man.

There is a storie told of a certaine Necromancer, who had a Noble man to his Scholler, that promised him many great giftes and bountifull rewardes. Whome the maister meaning to trye what he woulde doe indeede, wrought so by his arte that he samed vnto himselfe that he was elected Emperour. And hauing thus obtained much lande and luying as hee thought, his maister desired him to bestow some part therof vpon him. Why quoth his Scholler, I knowe thee not. When sayd the maister, I am he that hath geuen you al these riches, and now I will take them away again, and therewithall caused the vision to surcease, and

of mery iestes, and delectable deuises.

and then hee founde himselfe to bee in case as hee was before. Thus many men promise many goodly matters, which they neuer meane to perfourme. Fredericke the Emperour lying in siege before the Cittie of Millayn, determined if he might take it, to slay man, woman, and childe. Then answered the Carle of Subandia, saying: that his Maestie had yet a greater conquest the that in hand, which he must also obtaine: what is that, quod y Emperour? truly said the Carle, yet owne will and courage of minde. Which saying, the Emperour hauing wel digested within him selfe, altered his determination, and graunted them all their liues.

The determination of Fredericke the Emperour.

¶ Of Kinges, and their sundry mery iestes. Chap. 5.

The noble Seneca, in his booke which he wrote of anger, sheweth that king Antiochus, hearing certaine of his subiects euill reporting of him, and rayling against him in a place where there was nothing but a curtaine drawn betwene them that spake, and him that hearde, hee gently reproued their follie, as it had bene some other man, saying vnto them: departe from hence least, the King heare you.

Valerius, in the seuenth booke & third Chapter, writeth, that king Alexander being warned by an Oracle, that whom soeuer he met when he walked forth of the Gate, he should commaund him to bee slaine: seeing a dryues of Asse, comming a farre of, willed immediatly that he should be killed. Then the poore Assedryuer asking the cause why he should bee put to death, not hauing offended: they answered, that it was the commaundement of the Oracle. Then quoth the Assedryuer, If it be so, O king, then hath this lot fallen vppon another, and not on mee, for the Ass which I draue before me, met with you first. The kinge being delighted with this subtile answer, and seeing how he was reuoked from his error, saued the man, and commanded the Ass to be slaine. When the people of Athens would haue yielded diuine honors vnto Alexander, beware quod Demades, that whiles ye keepe Heauen, ye lose not the Earth. A certaine poore varlet meeting with Phillip the King, desired him to geue him somewhat for that he was of his kinned. Which waye sayd the king? Mary quod y varlet, by our great Grandfather Adam: Thou sayest true quod the king, and commanded that his men

How king Alexander would kill the Assedryuer.

Of the varlet that told king Phillip that hee was his kinsman.

The fourth Booke

Another
pleasant iest
of king An-
tiochus.

Of a priest
that tooke a
capon from
King Phil-
lips table,
& howe the
king espied
him.

Of a gentle
man that
kist the
Kinges
daughter in
the open
streete.

how dioni-
sius called
himselfe a
Robber.

How King
Dionisius
stole a gol-
den coate.

should geue him a peny: which whē the barlet disdained at, say-
ing, that it was no princely reward: the king answered, that if
he should geue so much vnto euery one, that is as nāre of kin vnto
to him (as he) he should leaue nothing for himself. King Anthio-
chus shewing his mighty & excellētly furnished armie vnto Ha-
nibal, asked him if he thought not y it was sufficiēt for the Ro-
maines? Yes surely quod he, vnlesse they be to conetous: he plea-
santly iesting at the kings saying, who asked him, touching the
nūber & strength of his army, & he answered of the spoite. Phillip
king of Fraunce, hauing certain pōre priests with him at his ta-
ble at dinner, perceiued one that sate farthest of at y bordes end
conueying an whole Capon into his pocket. Whē dinner was
ended, y king called him aside, & enquired of him secretly what
he studied: who answered, Diuinity: why said the king, it is not
written in Scriptures, that you should not be carefull for meat
against the morowe: yea sayd the Priest, and therefore because
I would put away all carefullnesse, I haue done this thing.

Of Princes, and their mery iestes. Chap. 6.

In the second booke, and second Chapter of the befoze alleaged
Aucthour Valerius, there is set downe an Historie of a young
Gentleman, who burning in the loue of Philistratus daughter,
which was Prince and Tyzaunt of Athens, and meeting with
her by chaunce, kisted her openly in the strēte. For which fact,
his wife the quēne dealt earnestly with him, to cause the yong
Gentleman to be put to death. To whome he answered, if wee
kil them that loue vs, what shall we do vnto them that hate vs?
Frontinus in the 4. booke of his Stratagemes, saith, that it behou-
ueth a Prince to be sage & auncient in behauiour, meaning, that
he ought to followe graue and moderate counsell. Againe, Va-
lerius in the first booke & third Chap. writeth, that when Dioni-
sius Prince of Syracuse, hauing sacked the temple of Proserpina
at Locris, passed the seas with a mery winde and a prosperous
course: he laughed vnto his friends, saying: see what an happie
iourney the immortall Gods haue geuen to a theefe, and a stea-
ler of holy things. The same king taking from the Image of
Jupiter, a golden coate of a great weight, & putting him on an-
other of cloth, said, that y golde coate was to heauie for sommer,
and too cold for winter: and the wollen indifferent for both the
seasons

of mery iestes and delectable deuises.

seasons. Likewise, hee tooke awaye the golden platters, and crownes which the Images held forth in their handes, saying, that it was a folly to refuse their giftes which they offer vs, of whome we require all kinde of good things. S. Augusten in his worke de Ciuitate Dei, writeth of Fabius the Destroyer of the Cittie of Tarentum, that whē his secretarie demaunded of him what should be done with the Images and pictures of the gods, which were many, and armed as though they were goyng to the warres, declaring his incontinnencie, he spake gestingly, saying: let vs leaue vnto the Tarentines their angrie gods.

How Dionisius tooke the golden crownes from the Images,

Of Earles, and their mery iestes. Chap. 7.

In booke of Histories I finde it written, that when certaine Jewes came vnto y^e Earle of Subandia, desiring him that they might dwell within his dominiōs, he forbide them, saying: that they had not yet made peace, concerning y^e vniust death of their Lord, & therfore how durst they be so bould, as to come into his land? A certaine religious man, required of the Earle of Bellimount for Gods sake, to geue some tymbre out of his Forrest towards the making of seates in his Church. Then said a knight that was present: My Lorde will consider of the matter. Nay quod the Earle, God forbid that I should take any deliberaunce on this matter, since he asketh for Gods sake, of whome I haue receiued all that I haue, and therfore let him take whatsoeuer he needeth for the seruice of God.

How the Earle Subandia answered the Jewes.

How the Earle Bellimount answered the priest that begged timber.

A certaine Souldiour desired an Earle (his Lorde and master) to aid and helpe, him to bring vp his daughters, which were tenue in number. Which request one of the Earles seruantes, a churlishe fellowe and very ritch, bearing, excused his Lord, and said, that he had not where withall. Yes said the Earle, I haue thee, and I geue thee vnto him, and thou shalt geue him an hundred pound to redēme thy libertie, and so he did. When y^e Earle of Bellimount was hardly besieged in a Castle by the Infidels, and determined to go forth with a few, and to fight for the faith of Christ against an infinite multitude: one of his souldiers said that it was dangerous for a fewe to encounter with so great an host: then quod the Earle, I would to God that as many as beleue not in God, were here with them, and so by reason of his strong faith, he obtained ouer them a glorious victorie.

How a souldier got a hundred poundes of a churle.

How the Earle Bellimount ouer came the infidels that besieged him.

The fourth Booke.

Of Knights, or Souldiers, and their mery iestes. Chapter. 8

Of a knight
that saide
thas he was
king to
nine Kings

Of a knight
that made
the priest to
wash afore
him.

of a knight
that said, it
was good
lucke to
meete a
priest in a
morning.

Of the two
knightes
that fought
a combate.

of a knight
that asked a
dronken
Prior what
newes in
the Abbey.

Now must we giue to vnderstande, that whatsoeuer is here
writtē of knights, is likewise to be applied vnto the name
of Souldiours, for that the Latin word, Miles, is indifferēt
to them both, so that what so is sayd of one, may be applyed to
other. But to come to the matter, I finde it writtē in histories,
that there was a certaine noble knight, which glozied that hee
was of kinne vnto nine kings, whereof hauing named sixe, hee
could not deuise the other thre. When a Jester standing by sayd
vnto him. Sir, I knowe well the other thre: O, well said frēnd
(quod the knight) I pray thee tell me which they be: Mary quod
the Jester, the thre kings of Collein. A knight which made
a feast, would haue the priest to washe first: you do well said the
priest, to make vs wash first, and sit downe last: Yea, answered
the knight, me thinkes we do best, for of all other you ought to
be first cleane, and last drunke. A certaine knight which was
ryding to a turneament, chaunced to mee with a Priest by the
way: and returning from the turnament, brought home a broke
legge with him. And perceiuing that the Priest came not to see
him, demaunded the cause of him: who answered, I was afrayd
that you had bene angrie with me, because I met with you be-
fore you broke your legge: for it was counted ill lucke to meete
with a Priest, if a man were going forth to warre, or to turna-
ment. Nay, said the knight, it was good lucke for me, for if I had
not met with you, perhaps I had broken my necke. Two
knightes fought a combat for life which should slay the other, &
when the one had ouerthrowen the other, the conquerour stan-
ding vpon him, sayd vnto those that stood by, some body take pi-
tie vpon him. And when he had often called vnto them, and no
man would entreate for his life: then quod this gentle knight,
I my self will take compassion vpon him. so he let him rise, and
they shooke handes, and departed both together ouer the Seas.
There was a knight which met with the Prior of his Parish,
comming home very drunke from the Chapter which was held
in the Abbey wherof he was, of whome he asked what newes?
The drunken Prior answered, a vengeance on this Abbey, for
they were wont to haue twelue dishes of meat at a dinner, and
this

of mery Iestes, and delectable deuises.

this day they had but eleuen. Then answered the knight, If I had but two dishes of meate in my house, they would suffice me, and thou wretch as thou art, canst not be contented with eleuen? surely I will giue thee the twelfth, and therewithall hee threw him down in the durt. There was a knight which desired much to heare his wyues confession, which she denyed him, because he hadde on neither Surplice nor Stole. And when he had gotten them, and put them on, and disguised himselfe, he called her, and she confessed her self vnto him, saying, that when she was yong, she loued a young Gentleman, and after ward a Squire, & then a knight, and next a ffole, and lastly a priest. When the knight hearing that, in a rage cast of the surplice and y Stole, & asked her angerly, if that Priest were nowe liuing, and she sayd yea, requesting him that hee would reueile it to no man. And after three daies, when he had sufficiently bit on the brydle, and bered himselfe, she came vnto him and sayde: Deare husband, vnderstand, that that which I sayd vnto you in my confession, I spake it for the nonce, and I tould you the trueth: for first whē I was married vnto you, you were a yong Gentleman, and after ward a Squire, thē were you dubbed a knight, and after that, you became a ffole, because you coueted to vnderstand such matters of your faithfully Lady: and now lastly, you are become a Priest, for you haue heard my confession. Frontinus in his first booke, writeth, that when Scipio landed in Africa, comming south of the ship, he fell downe to the ground, & because his Souldiours should not be affraide: Heare ye, my Souldiours said he, I haue now taken all Affrica.

Of a Knight that desired to heare his wyues confession.

Of Squiers and armour bearers, and their mery iestes, Chap. 9.

QVintus Curtius, in his historie of Alexander the great, writeth, that when Alexander fought with Darius, there was a Persian who putting on the armour of a Macedoniā soldier, came behinde Alexander, and strake him on the head, but his helmet was so hard, that the stroke glaunced awaye, and did him no harme. Then being apprehended, and brought before the king, and demaunded why he had done so: he answered, that Darius and he had couenanted, that if hee could kill Alexander, hee should then marie his daughter, and haue part of his kingdome. Then Alexander liking well of the couenant, and praysing his

Quintus Curtius.

How king Alexander forgave the Armourer that would haue killed him.

aduenture

The fourth booke,

adventure suffered him to depart, safe to his company. A certain Squire offered himselfe vnto a knight to serue him, saying, that hee was very sturdie, and bould. On a time seeing raine, lying vpon the kings head, he would haue beaten it of, and as he was so doing, y^e King boughed with his mouth, to make him a fraide. Then he immediatly lifted vp his hand, and gaue him a bore on th'eare, that he cast him to the ground, saying: wilt thou eate me vp? But when the other Seruants would haue apprehended him, the king bid thē, let him alone, saying: I tooke him into my seruice because he promised me that he was bould. Two Squires were sworne fellowes, cōcerning al their gaires & pray, wherof one went into turneament, & gained much, the other went not, but required his part. Then sayd he, It is true in dede that we be fellowes, but if thou wilt haue parte of the gaires, thou shalt also beare part of y^e stripes, and therewithall gaue him as many strokes, as he (himself) had receiued. Ther was a Squire which due a priest y^e forcibly kept his wife from him, & going to Rome got absolution for killing of twaine, and whē he came home, he due another whom he hated, supposing y^e he was sufficiētly absolved. Of Phisitions & their mery iestes. Chap. 10.

Of a Squire that gaue the King a boxe on the eare.

Of two Squires, that were sworne fellowes.

Of a Squire that got absolution for killing of two priests.

Of a Phisition that cured the fisher mans eye.

Of a Phisition that said, his patient had eaten an Ass.

Sometime there was a fisherman, in whose eye by chaunce there fell the skale of a fish, so that he could not see. And going vnto a Phisition for helpe, carried him many tymes a dishe of good fish, who for hope of such a continuall commoditie, deferred the cure. On a tyme, hee came to the Phisitions Sonne, who in his fathers absence dressed his sore eye, and healed it. Then the Sonne gloried to his father that he had cured the fisherman. But the father said vnto his son, now therfore eate the fishes which he hath brought, for thou arte like to haue no more of him. A certaine Phisition hauing instructed his Sonne to discern by the urine, what meate the patient had eaten: marke diligently also (quoth he) if thou canst see any parings of apples or such like about the bed, and then mayst thou iudge that hee hath eaten some such thing. After ward, it chaunced, that when this scholler went to see his patient: and looking about the chamber, saw the saddle of an ass, & not seeing the ass there likewise, indged that the sick man had eaten the ass. which they (that stood by) telling his Maister, sayd, that hee was an ass which iudged

of mery iestes, and delectable deuises.

of the sickmans disease by an asses saddle. And old Woman, ha-
uing almost lost her sight, seide a Phisiciō to come and dresse her
eyes euery daye, who as oft as hee came, stole some piece of the
houshold stufte away with him, vntill all the house was emp-
tie. But when she recovered her sight, seeing all her goodes gone,
was therat much amazed, and would not pay the Phisition his
duetie. Then he conuincd her befoze a iudge, to whome she cō-
plained that shee was not yet fully cured, but rather sawe lesse
then she did befoze. For said she, befoze, I could see good stoze of
houshold stufte in my house, and nowe I can see nothing.

Of the Phe-
sition that
cured the
old Wo-
mans eye.

A certaine honest matrone fallen into pouerty, asked an almes
of a Bishop, which rebuked her, saying: That shee should seeke
some means to get her liuing, and take paines, and be ashamed
to begge. Why, what should I do Sir, quod the woman? Mary
said the Bishop, go & practise phisicke. My Lord, quod the wo-
man, how should I do so, for I haue no skill in it? Then sayde
the Bpshp, when thou comest vnto a sicke bodye, thou must
looke round about, and see what lyeth about the bed, and say that
hee hath eaten to much of that: which preceptes she diligently
observed, and became very famous thzough out the whole con-
tre. Long time after it fortun'd, that this Bishop fell sicke by
an impostumation in his thzoate, and this cunning womā Phis-
itiō was brought vnto him, who espying stoze of cushins about
his bed, sayd vnto him: My Lorde, your Lordship hath eaten to
many cushins, and that is the cause of your sicknesse. Which the
Bishop hearing, fell into a great laughter, by reason wherof hee
strained his thzote, so that he brake the impostumation, and the
matter voyded forth of his mouth, and he recovered. And when
hee was whole, he called for this, the Phisition, and asked of her
of whome she learned her phisicke? who answered, of a certaine
reuerent father, a Bishop. And I am he, then quoth the Bishop,
& by mine authoritie, thou shalt cōtinue they practise in y same.

Of an old
woman cō-
pelled
through
pouertie to
practise
phisicke.

Of Aduocates, and Lawiers, & their mery iestes. Chap. 11.

A Certaine Aduocate, being discharged from his functiō, rode
vpon the way in the Winter, and because his Horse was
weaker, thē that wheron he was wont to ride befoze time,
he fell in y myre, which whē the men of the contrey beheld, they
came together and dre w him out, and he thanked them, saying:

Of the Ad-
uocate that
fell in the
mire with
his horse.

The fourth Booke,

Of a Lawier
that tooke
away a pore
mans cowe.

Of the Ad-
uocate that
was set to
keep sheep.

of a Lawier
that was put
in trust
with an
Earles wife.

Of the cliēt
that bid his
Lawier
speake ore.

Of the con-
tric mā that

At I were still an Aduocate, I would make you amends. Then said one of the husbandmen, are you not then an aduocate styll? So saide he: then quod the other, thou shalt surely lye still in the myze, and threwe him in there againe where he lay before. A Lawier had taken away a Cow from a pore man of the Coun- trey, who complayned therof vnto the king. Then quod the king, I wil beare what he will say to the matter. Nay my Lord sayd the pore man, if you heare hym speake, then haue I surely lost my Cow in dede. An aduocate entred into the Cisterian order, and was set to keepe sheepe. On a tyme when great trouble arose in the Abbey, there was none found that could giue any good counsell, but he only. At the length, being called and requird wherefore he midled not with the Monasterie matters, answered: D brethren, God geueth abroad in the world, and the Abbot in the order of religion.

A certaine Carle going forth on pilgrymage, put his lawier in trust with his wyfe, whyle he should be absent: When the Carle was departed, the Lawyer began earnestly to sollicite her, to consent to his incontinent lust: whereunto, because she would not agree, he withdrew from her, her meat and apparell, & other necessities appertaining vnto her necessarie furniture. At length fearing lest she should be sterued, and that the people would thinke that it came through some euill desart of hers, graunted to consent vnto him, and sent her handmaid to bed vnto him in her stede. And when he had taken his pleasure of her he cut her finger, which the Lady hearing, tyed a linnen cloath about her owne finger. Now, when the Carle was returned, and this bawdy Lawyer thought so haue shamed the Lady before her Lord, she dysproued his trecherie, & proued him a Lye, saying: Loke whose finger is cut, & she it is that lay with you: and there withall she plucked away the cloth, and shewed her finger that was whole. A certaine Lawyer had taken fees of both parties, in a controuersie: of one, a Cowe, of the other, an Oxe. Nowe when he should pleade for him, that had giuen him the Oxe, he was dumbe, and could not speake. Then sayde the Client, Speake Oxe, and he aunswared, the Cowe wyll not suffer me. A man of the countrey desired an Aduocate to teach him the best wordes belongyng to an Aduocate, & he would geue him

of mery iestes and delectable deuises.

him a certaine number of Gossinges for a reward. Then sayd the Advocate, whatsoeuer is asked of thee in iudgement, denye it, and require a longer time to aunswere, although thou know it well already. Now, when the Advocate sent his Seruauents for the Gosselings, the Countreyman denyed them, saying, that he owed him none. But at length confessing the debte, he required a longer terme to pay him, which was an whole yere after. A certaine Lawier which obtained the vpper hande in all causes, became a Monke, and being made solicitour for the Abbey, all matters went against him. And when the Abbot was much displeased therewith, he sayd vnto him, my Lord be not angry, for now I dare not lye & face, as I haue done before, & therfore lose all matters that are committed vnto me. And Advocate being very sicke, his friends that were about him thought it expedient for him to receiue the Communion ere he died. Then sayd he, I will heare iudgement whether it were best for me to do so or not. Then sayd his friends, we iudge it best. But I appeale from your sentence (quod he) for you are not my iudges and so dyed. And an old verse there is wrytten of Lawiers many a yere agoe :

asked his Lawier a monethes respite to pay him his Gosselings.

Of a lawier which became a Munke.

Of an Advocate that would hear Iudgement, before hee would receiue the communion.

I haue heard some which made their mone,
That Lawyers frendly are to none,
But whether that be true or no:
It is not lawfull to say so.

Of Marchaunt, Byers and Sellers. Chap. 12

A proper iest of a certen Marchaunt that would neuer come to Church, nor heare Sermons, and being moued oftentimes by his wife thereto, sayd alwayes vnto her, go thou for vs both. On a night he dreamed y he was called into iudgement, and seeing his wife with many other holly folkes entring in at the dore of the celestiaall ioy, and hee likewise would haue gone in with them: the porter put him backe, and sayd, the shall go in for you both. Thus he tarying without, awaked with sorrowe and greefe, and after ward leade a Godlyer life.

Of a Marchant that did not loue to go to Church,

Of a Marchant that wrought a sleight to try his wyes fasted.

A certaine Marchaunt hauing occasion to trauaile beyonde the sea, who had a faire woman to his wife, which he had some what in ielousie: At his home comming, demaunded of his wife,

Q

betwene

The fourth Booke,

betwene iest and good earnest, how oft she had made him cocke
old since he went: who answered, that she had not done it at all:
wel (quod he) I shal know it on Sunday, when I come at church.
How can you (quod she:) mary sayd he looke how oft you did it:
so many hornes will appeare on my head at church: Well then
(quod she) trye it a gods name. His Marchaunt, in the meane
time got a companie of shæpes hornes, & founde the meanes to
make them sticke in the haire of his head: and when Sondaye
came, his wife and he went to Church together, and comming
to church, either of them went to their owne Pew. And as sone
as the Marchant had sayd his prayers, hee toke preuely one of
the shæpes hornes and stucke it on his head, and by and by, his
wife spied it, but she sayd nothing: within a litle while after hee
preuely stuck on another, and his wife spied it, and yet said no-
thing: the Marchaunt within a while stuck on the third horne.
At last, the wife perceiued the hornes to grow vp so fast, shept to
her Husband and rownded him in the eare, and desired him for
the passiõ of God, to get him out of the church quickly: for, sure-
ly sayd she, if you tary here any while, you will haue a hundred
hornes on your head. So by that meanes, he tryed his wife fal-
shed, although not greatly to his contentment.

Of a Mar-
chant that
was decei-
ued of a
casket full
of golde.

A Marchaunt comming to Paris, deliuered a casket full of
Gold and siluer to a certain rich Citizen to keep, who was god-
father to Phillip the French King. And when the Marchant
came to require his money, the Citizen denyed it him, and said
that he neuer saw him befoze. Then the Marchant complained
vnto the King, wherat he being greatly astonied, caused þ mar-
chant to hide himselfe secretly in his Chamber, and caused the
Citizen to be sent for, whome courteously intertained, and com-
muned with him of many familiar matters. And seeing a ring
vpon his finger, which he had often tymes offered to giue him:
god godfather (quoth the King) haue you yet your ring? yea my
Lord, quoth the Citizen, and I haue often desired your grace to
take it at my hande, and now againe I desire you to accept it.
Then the King receiued the ring, and sent immediatly secretly
vnto the Citizens wife, that by the same token, she should sende
vnto her husbände the casket of gold and siluer. In the meane
while he enquired of þ Citizen, touching the same casket, which
he

of mery iestes, and delectable deuises.

he vtterly denied that he had it, vntill the Messenger returned, and the king brought it forth before his face, and for the fact expelled him out of the Realme. One y had bought an horse, whē he had payd his monie, demaunded of the seller if he were good? yea (quod the seller): Why doest thou sell him then (quod the buyer,) because I am but a poore man, quod the seller, and he wil eat to much. What other euill conditions more (hath he) sayde the Byer? none answered the seller, sauing that hee will not clime trees. But whē he had bought the horse, and brought him home, he bit euery body. The said his maister, he that sould him, to me sayd true, for he eates to much indeede. And another time riding forth vpon him, when he came to a wooden bridge, hee would not go ouer. Which when some saw that, where with him whē he bought the horse, he tould you true (said thei) for he wil clime no trees. There was a certaine good workeman, which gained much, and yet was alwayes poore. And comming on a time to confession, the Priest perceiued that hee was geuen much to drincking, and therfore enioyned him penance, that he should not drinke aboue a certen measure of wine at a meale: whereunto he consented, vlesse he sould or bought some thing that day. On a day being at dinner with his wife, he dranke vp his measure of wine, and was yet a thirst. Then, his wife knowing of the penance that was enioyned him: Husband sayd she, followe my counsell, I will sell you a colwe, and then you may drinke more by couenant, & you shall sell her to me againe, & by this meanes he deceiued himselfe, and could neuer be rich. One bought an horse, & demaunded of the seller what faute he had? None (quod he) but that, if y you trauaile him in company, he will not stand with his fellowes. The byer liking well of that, and imputing it vnto courage and stomacke, sayd, that hee liked him neuer a whit the worse for that. But when he proued him, hee founde him a lame, dul, and tyred iade, & could neuer reach to his bayte with his company, but alwayes was faine to tary behinde.

Of one that bought an horse.

Of a drunkard that was enioyned to penance to drinke alway by measure.

Of one that bought a horse that would not stand by his fellowes.

Diuers pleasaunt histories, and pithy examples
of Vsurers. Chap. 15.

A Preacher which in a Sermon had declared the vile wickednes, and abomination of Vsurers, pronouncing absolution after the Sermon vnto all sorts of people, according to the

The fourth Booke

Of certain v-
surers that
would not
stand vp for
the Priestes
blessings.

manner that then was, willed that every sorte of them should stand vp to haue his Benediction, when he named them, according to their vocation. And first (sayd he) arise all, you that bee Carpenters, which they did, and when he had blessed them, hee bid them sit downe again. Next arise Clothiers, and after them Shoemakers and so of the residue. Now sayd he last of all, let the Usurers stande vp to bee blessed, and when none stode vp, although there were many present. Good Lorde (quoth hee) how will they appeare before God in the day of Iudgement, to receiue eternall damnation, which dare not stand vp before men to receiue blessing?

Of the Vsu-
rer that
wilt to haue
a bagge of
mony
with him.

A certaine Usurer very rich and couetous, dwelling in the Cittie of Mentz, being sick, and perceiuing that he should dye, willed that a bag (which he had full of Monie) should be buried with him in his graue, for to sure perfourmance whereof, hee caused his friends to swear vnto him by an othe. When hee was dead and buried, and afterward some came piously in the night to his graue, to take away the Monie, they saw there the Deuill sitting with a great spone of Iron burning hote, feeding him with the Monie flaming, in at his mouth bright with fire.

Of the Vsu-
rer that co-
fessed to
haue sinned
three ma-
ner of waies

A certain Usurer which was sick, confessed himselfe to a priest, saying, that he had but three sinnes wherof he was guilty, to wit, Usurie, Lechery, and Gluttony. To whom the Priest said, that he could absolue him of twaine of them, but of the third, that is to say, Usury, he could not absolue him, vnlesse hee would make restitution. Then said the Usurer, do the Scriptures, and learned men say so? Yea quoth the Priest. But I will see whether they say true or not, sayde the Usurer, for yet I will not make restitution, and therfore in Gods name, you may depart.

Of the Vsu-
rer that was
buried vn-
der the Gal-
lowes.

An Usurer which was sundry times moued to make restitution, notwithstanding could not be therto perswaded: But falling sicke, and wareth weake to the death, he sent for a priest, and desired to haue the Rites of the Church. The Priest denied him, vnlesse he would restore the goods ill gotten, which the Usurer refused to do. When the Priest was departed, hee wared weaker and weaker, and was euen at the point of Death. and the Priest was sent for in all hast, to commende his soule vnto God, but hee could not be founde. Then (quoth the Usurer) I my selfe

of mery iestes, and delectable deuises.

Selfe commende my Soule vnto all the Diuells of Hell, and so died. But when he was dead, his frendes besought the Priest that he would burie the body in the Holly processio path, which he denyed to do. Now the Priest had an Asse which serued him for none other purpose, but to carrie his booke to the Church, and knewe none other waye but that. Wherfore the Usurers frendes, desired the priest to shew them so much courtesie, as to let them lay the Coyle vpon the Asses backe, and loke whether soeuer he carried it, there to bury it, supposing that he would go directly to the Church, or home to the Priestes house, because hee knew none other way. The Priest was contented, and the body was layd vpon the Asses backe, and hee went forwarde, neuer turning to the right hande, nor to the left, vntill hee came vnto the Gallowes, and cast him downe there vnder the gallowes, and there was buried among his fathers.

Certaine mery iestes of rude Husbandmen
of the Countrey. Chap. 14.

When King Liberius, of whome Macrobius writeth in the third booke of the Saturnalia, was lately aduanced from the plow taile vnto great riches, he called certein Philosophers vnto his Table, and mocking at their often controuersies and quiddities in Philosophie, desired the to resolu him certein questions. Namely, why of white and black beanes ground together, there riseth Meale of one couler? Wherat Aristides disdainig: then aunswer thou me this question sayde hee, why if a mā whip with a Lash made of white & black thonges, the Strippes looke all alike which they make.

A young delicate Cocknie of the Cittie was married vnto a rich fermour of the Countrey. And alwaies against hee should come home to dinner or supper from his worke, shee prepared him some fine litle daintie dish in a porenger, wherwith he was much discontented. And once she dressed him a capon for his supper, wherewith he was much more offended then before. This pretty parnel seeing that she could not please him, wet and complained to her mother of the matter, who asked of her what she gaue him to eat: who aunswered, this, and that, and recited as before is written. When sayde her Mother, thou art much

Of a Cock-
ny, mayde
that married
a fermour
of the coun-
trei.

Decius

The fourth Booke.

Of a womā
that was ve-
ry willing
to please
her hus-
band.

Of the wo-
man that
blessed her
husbands
eye.

Of a Jewe
that fell in
a ditch on
the sabboth

Of a fellow
that stole a
widowes
Cow.

deceiued, but hence forwarde set befoze him a great bowle full of Beanes and Peason, with browne Bread, for he is a labouring man, and must be grossely feed. Nowe, when the daughter had followed her mothers aduise, he laughed & was merry, and said that he laughed at the Capon which she dressed for him the day befoze, but true it is, that he reioysed, because his belly was full. There was a woman which could neuer make bread that would please her husband. On a time stripping her selfe naked, and washing her selfe cleane all her body ouer: she made dough & moulded it vpon a stole, and whē she was wearie, she forgot herselfe, and sat downe vpon the stole, and the dough cleaued to her Buttockes. Anon she arose, and sought for it, and her husband asked her what she looked for, & she sayd for the lose which I haue made for thine owne tooth. Mary quoth he, it sticketh to thy buttocks, and then the cleanly huswife remembzed herself. An honest strong womā of the contrie, when her husband came home from worke out of the fieldes, hauing one of his eyes so greuously hurt, that hee could not see with it: she would needes blesse her husbandes other eye, that it might not bee infected by that which was soze. And so, while both his eyes were stopped, her sweet heart, whom she had hid vp in a corner, slipt out of the dozes, the husband not seeing him.

Of mery iestes of the Iewes. Chap. 13.

A Certaine Jewe fell in a ditch vpon a Saterdaye, which is the Jewish Sabboth, at what time there came a Christian by, and would haue holpen him forth, but hee would not, saying, that he must not violate the Sabboth day. The next day the Christian passed by again, and the Jew called vnto him, desiring him to helpe him forth. But he answered, this day is sonday, and now I may not breake my Sabboth, and so y wretch remained there. A good fellowe in Merseborow, in an euening stole away a poore widowes Cow, and brought her in the night vnto a Jewe, to whome he pawned her for five shillinges, and the same night, he stole her awaye againe from that Jewe, and pawned her vnto another Jewe for so much monie: and againe the same night, he stole her from him and pawned her vnto the third Jewe for the like somme. When deuyling with himselfe, so the widowe might come by her Cowe againe, he stole her like,

of mery Iestes, and delectable deuises.

like wise from the third Jew, and brought her home in the morning betimes by the hornes. And meeting with the widowes maid, that was going to the brooke to wash clothes, he chide her, saying, that if he had not bene, the cowe had bene lost for euer. Thus the knaue serued his owne necessity for monie, deceiued the grady Jewes, and restored the Widowe her cowe.

Of mery iestes of Theeues. Chap. 16

A Theef wandring in the woods, by chance met with a priest, and sayd vnto him, that he would fain be shreen. For, said he, there passed to day a Priest by this way, and I toke his horse from him, and therfore I pray you, inioyne me penance. Then quod the Priest, geue me five shillings to say masse for thine offence, and the theefe told him out ten shillings into his hand, saying, take here five shillings for the priests horse, which I toke away this day, and because you make so good a market, I geue you five more for the Horse wheron you ride, and so hee toke away his horse also. There was a Thef which had stolen a poore mans goose, who plained thereof vnto the Priest of the Parish, desiring him to speake to the people therof, out of y pulpit the next Sunday. When Sunday was come, and the Priest in the pulpit, he bid all the poeple sit downe: and when they answered that they were all seat: nay, sayd the priest, for he is not yet sit that stole the pooremans goose: yes, quod the theef (that) I am. Then (quod the Priest) for shame restore to the poore man his goose againe, or els I will excommunicate thee.

Of a Theef that would be shriuen of a priest in the woodes,

Of the theef that stole the poore mans goose

There was a Theef which watched a man that had sould an Dre, and toke acquaintance of him, and leade him to the Tauerne, and gaue him a quarte of wine. And (when hee) that had sould the Dre, would haue bene gone, saying, that hee must go bye him a purse to put his monie in. Nay, quoth the Theefe, lay thy monie to mine, and let vs drinke more, and I will geue thee a peece of my shirt to wrap thy monie in, and he did so. But when hee departed, this coufening theef ran after him with he w & cry, saying, that he had cut away a piece of his shirt, with his monie in it, and shewed the place, so he got the monie, and the true man was hanged. A coufening knaue, seeing a silver cup in a gentlemans house, which was broken a litle in the fote: hee brought a good Pickerell and caried it vnto the Gentlewoman, while her

Of the Theefe that gaue one that solde an oxe a piece of his shirt to put in his monie.

Of a Theef that coufened a Gentlewoman of a silver Cup.

The fourth booke,

Husband was abroade, saying: My maister your Husband hath sent you this Pickrell to be dressed for dinner, for he will bring home geasts with him, and willeth you to send him the broken cup that he may haue it mended for the geasts to drinke in, and shee deliuered it vnto him. Now, when he had told this tale to his fellow, surely, quod he, and I will haue the Pickrell again. And when he came to the house, finding there the Mistresse, and all the husshould weeping, hee spake vnto her with a conterfaite mery countenance, saying. Wee of god chere nowe, for my maister hath taken the theefe, and sentence is giuen that hee shall be hanged immediatly with the pickrell about his neck, and therefore you must sende him the pickrell out of hand, which she deliuered. Thus the theefe and his fellow had both the cup, and the pickrell.

Of Iestes, and their mery deuises Chap. 17.

What meanes a Iester vfed to make Euerelius to laugh.

Now a Iester taught his horse to knele down when he said, Flectamus genua. Of a Iester that ate powdered

MAcrobi⁹ in his Saturnalia, writeth of Cicero, that he was so pleasaunt in wordes, & so full of pastime, y his freends termed him a scoffer and Jester. Frederick the Emperours Jester, with wordes prouoked very much one Euerelius a learned man, to haue moued him to laughter, but hee could not. Shortly after perceiuing him to bee in some deepe agitation, he made a great many of litle balies of hearbes, and threw them hard at him. And when he demaunded of him what hee meant by that: the Jester answered, saying, I haue hard say that there is great force in three thinges, to wit: wordes, hearbes, & stones. And as for wordes I haue sufficiently assayed you with them & can auayle nothing, nowe will I trye you with hearbes: and if I can profit nothing that way, surely, I wil stone you to death: at which saying hee fell in a laughter, and gaue the Jester a rewarde. A Jester taught his Horse to knele down on his knees as often as he sayd Flectamus genua. It happened afterwarde, that a Thiefe seeing the Jesters Horse to be a proper Gelding, stole him awaye. It fortuned this Thiefe riding vpon this horse which hee had stolen, to ryde through a deepe slough, and full of mire, which the Jester seeing, cryed aloude, Flectamus genua, and forthwith the Horse fell downe vpon his knees, and threw his ryder in the dyt. Another Jester being vpon the Sea, and sodainly a tempest rising, began very greedily to eat powdered

base,

of mery iestes, and delectable deuises.

and when one asked him why he did so: he answered that per-
hays he should haue occasion to drinke more shortly, then euer
he did. A certaine Iester being vppon the Sea in a tempest,
euery man in the ship was commaunded to cast the heauiest
thing which he had ouer boord. The toke he his wife and threw
her into the Sea, saying: that he had neuer any thing so heauie.
A Skoffer seeing theues ryding and searching his house in the
night: Sirs, quoth he, I maruaile what you can finde here by
darcke in the night, when I can finde nothing in the broad day
light. A certaine mery fellow being sicke, was admonished by
the Priest, to make his will: Mary gladly quoth he. And I haue
none other goodes but onely two horses, which I bequeth to the
Kinges and Princes of the earth. But the Priest demaunded
why he would not rather geue them vnto the poore: answered,
you preach that we should imitate God, and he hath geuen all
the riches of the earth vnto them, and not vnto the poore, and
therfore I would faine do (as like vnto him) as I could.

A Iester had rayled and scoffed so bitterly at a noble man, that
he threathened to hang him, wheresoeuer he toke him. At length
being taken by the noble mans seruants, and brought before
his presence: My Lorde, then quoth he, I see now there remaineth
nothing vnto me but present death, which I haue wel de-
serued: I beseech you graunt me one request, which may be pro-
fitable for my soules health, which at y earnest request of those
that stood about him, the Lord frankly yelded vnto. Then sayd
he, when I am hanged, I beseech you to come vnto me three days
after, with a fasting stomack euery morning, and kisse my bare
taile with your mouth. Now the Deuill hang thee, and kisse thy
taile, quod the Lorde, and went away in a rage, & so he escaped.

A mery Companion, hauing prepared a morsell of good meate
for his owne eating, and his wines: there came vnto his house
a company of Fryers, and knowing not how to excuse the mat-
ter, and to shift them of, sayd vnto them: Sirs I am very soory
that you may not eate with mee, for I am excommunicate.

Then sayd the Fryars, we will not beleue thee, vntlesse thou tel
vs the cause why: For beating of a Fryer quoth he. Then art
thou worthily excommunicate sayd they, and fearing least, hee
would haue beaten them also, they departed incontinently.

beefe gree-
dily, when
he was in
daunger of
drowning.

Howe a le-
ster in a tem-
pest cast his
wife ouer
ship boord.

How theues
came to rob
a Iester.

How a
Iester made
his will.

Of a Iester
that should
be hanged
for rayling
at a Noble
man.

How a mery
fellow pre-
uented the
Fryers that
came to
dinner.

The fourth Booke.

Of mery iestes, of Weeman. Chap. 8.

The answer of
Julia the
Emperour
Augustus
daughter.

Of Populia
the Daugh-
ter of Mar-
cus.

A pretie
quippe of
Faustus to
his sister.
Of a womā
that fell in
loue with a
Souldiour.

Of a ielous
man, & his
wife.

Of a womā
that said she
would not
marie, if her
Husbande
were dead.
Of the ie-
lous man
that follo-
wed his
wife to con-
fession.

MAcrobius writeth in his Saturnalia, y when one demaun-
ted of Iulia, which was daughter vnto Augustus the Em-
perour, why she decked not her selfe, according to her fa-
thers plainnes and fragilitie, she answered saying: My father
forgetteth that he is Emperour, but I remember that I am the
Emperours daughter. When some that were prerie of her in-
continencie, wondred that her Children were so like vnto A-
grippa her Husbände, considered that she yelded so commonly
the vse of her body, abroade in euery brothel house: I neuer take
any passenger to sayle in my ship, quod shee, but when my ship
is already fraught. When one sayd that he maruailed why all
brute beastes would not abyde to cōpanie with the males, but
only when they would conceiue young. Populia, which was
daughter vnto Marcus, answered, because they be beastes. Fau-
stus sonne vnto Sylla, knowing that his Sister vsed the carnall
companie of twaine, namely Pompeius, and a fullers sonne: I
muse said he, how my Sister can haue any spot in her, while she
hath the company of a fuller? A woman seeing a Souldiour ba-
liantly behauing himselfe in a turneament, much commended
him, & fell in loue with him. But when he put vp his beauer to
take the ayze, and the womā comming apace to see him, percei-
ued that it was her Husband, she made a mocke at the matter,
and cared not for him. A certaine ielous man set two ouersers
to tend vpon his wife, who passing by the house where her louer
was, for the nonce fell downe in the mire. And leauing her two
keepers at the doze, she fained an excuse to go into that house, to
wash her selfe, and when she had made mery with her louer, she
came forth and went her way. There was a woman which of-
tentimes would say vnto her husbände, that if he should dye, she
would neuer marry moze. But when hee was dead, she talked
(as touching) marrying another, euen by his coffins side, her
mayd rebuked her, saying: that her maister was warme yet: If
he be warme quod the mistres, I will blow vpon him till he be
cold. A certaine ielous husbände followed his wife to confession,
whome when the Priest should leade behinde the Altar to bee
displyed: the husband perceiuing it, and doubting the worst, cry-
ed vnto him, saying: heare ye maister Person, my wife is young
and

of mery iestes, and delectable deuises.

and tender, I pray you let mee be displyed for her: And knéling
downe before the priest, I pray you quod the wife to the Priest,
Strike him hard, for I am a great sinner. A woman whose Hus-
band had swinged her well, went vnto a Gentleman that was
diseased, and tould him that her husband was a very good Phi-
sition, but that he would cure no man, vnlesse he were first well
beaten. Then she caused him to go thether, from whence hee
brought home his back full of stripes, and thus his honest wife
was reuenged on him.

Of a womā
that tould a
Gentleman
that her
husbād was
a good Phi-
sition.

Mery iestes of Maydens, and yong women Chap. 19. —

A n olde Woman which was desirous to make a match be-
tweene a yong man, and a mayd, caused a litle bitch which
she had, to eate mustarde, and when the bitch wept with the
strongnesse of the mustarde, she shewed her vnto the mayd, say-
ing: that sometime, she had been a mayd, and for refusing a yong
man which loued her intirely, she was chaunged into a bitch, &
for sorow thereof, wept so continually, which thing the mayde
hearing, consented vnto her louer. A certaine yong man gaue
himselke to the Deuill for a mayd which he loued ardently, and
could not obtaine her loue. But when the Deuill also doing his
best, saw that hee could not bzing it to passe, to maker her loue
the yong man, he went to an old woman and promised her cer-
taine skinnēs for a reward, if shee could mollifie the maydens
heart. Which when she had brought to passe, and required the
skinnēs of the Deuill, hee reached them vnto her vpon the ende
of a long poale, saying: I dare not come nere thee, because thou
art worse then I am, according vnto the olde verse:

Of an olde
woman that
caused her
bitch to eat
mustarde
for a policy.

Of a young
man that
gaue him-
sel to the
Deuill for
the loue of
a mayde.

A wicked woman fraught with all euill.

Is by three farthinges worse then the Deuill.

A good honest whoze woman, being by her husband taken a-
bed with her Louer, consulted with an olde mother Bee, of her
acquaintance, howe to excuse the matter. But the old woman
perceiuing y the husband the night before had eaten an hearbe,
called Cheruile, vnto his supper, sought occasion to meete him in
the street, and saluted him, saying: God saue you both. Then said
the husband, why speakest thou thus vnto me, since I am alone?
Then she rubbed her eyes, saying: A vengeance on this hearbe
Cheruile which I eate tye last night, for euer it maketh mee to

Of the
good man
that tooke
his wife a
bed with
another
man.

The fourth booke,

of the good
wife that
kneeled be-
fore the
hearbe
worm-
wood.

take one for twaine. The Husbände remembzring that hee like
wife had eaten Cheruyle the night befoze, thinking the olde wi-
ues tale to be true, and that it had wrought in him y like effect,
helde his wife excused. A certaine old woman, hearing a young
wife euermore geuing her Husband ouerthwart answeres, and
for that cause had bozne him many a blow: said vnto her, if thou
wilt I will tell thee howe thou shalt liue in quiet with thine
Husbände, whereunto she willingly agreed. Then quod the old
woman, thou shalt goe into my Garden at the full of the Mone,
and kneele downe befoze the hearbe called wormwood, and de-
sire it to tell thee some counsel that is good: and marke wel what
the hearbe sayth vnto thee, and doe so. At the time appointed, the
olde woman hyd her selfe behinde the bush of wormwood, and
when the young woman, according to her instruction, began to
vtter her request to the hearbe, saying: O thou most bitter worm-
wood, tel me what I shall do y is good: the old woman answered.

If thou wilt liue in peace and rest,

Answer with reason, for that is best.

And euer after she vled her tongue better, & liued more in quiet.

Mery iestes of Boyes. Chap. 20.

Of the boy
that byt his
fathers nose
when he
was going
to the gal-
lowes.

Of the boy
that tould
his Father
that he had
forgot to
beate his
mother.

Of the boy
that hem-
med to his
father for
meat.

BOetius, in his booke of the discipline of Schollers, writeth
a storie of a Boy whome his Parents corrected not in his
youth, for his naughtie demeanour. But increasing euery
day more and more in wickednesse, at last committed such great
robberies, that hee was lead to the Gallowes to be hanged, and
desiring to kisse his father ere hee dyed, came vnto him and byt
of his nose, saying: that if he had corrected him for small faultes
when he was a childe, he had not then come vnto that shame. A
certain litle boy seeing his father beating his mother euery day,
& hearing him say one night when he was a bed, that he had for-
gotten to do one thing: I knowe what that is, quoth the childe,
what said the father? Mary sayd hee, to beat my mother. A man
had two sonnes, whereof one alwayes craued a piece of, what-
soeuer was at the board, whom the father rebuked, & set the both
together on a stole. And whē the yong boy saw meat on y table
y he liked & durst not aske it, he hemmed, and the father thre w
a
piece of meat at the other. Then sayd the litle one, what a paine
is this that I must hem, and another must haue the meate?

Mery

of mery iestes, and delectable deuises.

Mery iestes of blinde Folkes. Chap. 21.

Seneca the wise, in his fiftie two Epistle, writeth thus vnto a friend of his: you know Harpasta the foolish womā my wife, whose eyesight sodainly fayled her. Shee requesteth of her Scholemaister to goe into another house, saying: that it is very darke where she now is. In Traiectum the lower, there was a blinde man which by begging had gotten twentie poundes in Turone groates, which he hid vp in the Parische Church where he dwelt, vnder one of the pewes, which the clarke perceiuing, sought for in the same place, and found it, and carieng it away. The next morning, the blinde man seeking for the monie, according to his custome, & not finding it, sayd vnto his boy: lead mee into the chancel among the chaplins, & marke whome thou seest to laugh, bring me to him, & he did so. When the blinde man calling him aside, sayd vnto him: Sir, I haue heard much good report of you, that you be of a very honest life, & vertuous conuersatiō, I haue a secret matter to breke vnto you, which I would haue no man to heare. I am blinde & weake, & I know not how soone I shall dye. So it is, that in this church vnder such a Pew I haue hidde xx. pound in Turon groates, wherof no mā knoweth, & I meane to lay vp there xx. more, which I would haue you to take & to employ at your pleasore, bestowing some part thereof for my soules health, as it is conuenient. When the clark hard this, he went & layd the twenty pound in the place againe where he had it, hoping to haue the other twentie pound also. But the blind man comming to church very early in the morning, tooke awaye the monie with him, and so deceiued the clarke that had deceiued him. A certaine blinde man, commaunded his wife alwayes to set a candle light by him. On a tyme the wyfe being offended at him, discovered her naked taile, and so stood before him. When sayd he, wife is there a candle, a light in the house? yea quod shee: Surely sayd he, if there be neuer a better, yet is there a brighter. A blind mā and his wife had a fat gosse to dinner, & while the wife was gone forth about busines, & the blind man turned the spit, there came a good fellowe into the howse, which hee hearing & thinking it to be a dog, rose vp to rattle the dishes to driue him away. In the meane whiles this fellow stole awaye the gosse, and put a great browne loafe which stood there

Of Senecas wife, when she waxed blinde.

Of the blinde man that hyd twentie pounde which hee got a begging.

Of the blind man that bid his wife to set a candle light before him.

Of the blind man that turned the goole.

The fourth Booke,

Of two that
were eating
a ioule of
Sammon.

by vpon the spit, and departed, and he turned the loafe about be-
ry diligently: but whē the good wife came in, hee chid her sharp-
ly for leauing the doore open, for sayd he, there came in a dog euē
nowe, and had I not moued the dishes to drine him awayne, hee
would haue done some harme. **H**usband said she, it was no
dog, but some thiefe, and he hath stolen away the goole. **O**ne
that had but one eye, was eating of a ioule of Sammon with
another that hath two eyes: who being ready to eate the Sam-
mons eye: hee that had but one eye cried vnto him, saying, for
Gods sake giue me that eye, for thou lackest none, and I haue
but one.

Mery Iestes of Foole. Chap. 22.

Of foure
kinds of
fooles.

There was a mery companion, that sayd, there were foure
kinds of ffoles. The first of them that threaten so much
that no man careth for them. The second, that sweareth so
much that none will belaeue them. **A**nd third, y giueth so much
away to others that they kepe nothing for them selues. The
fourth, that hauing none to helpe the, will not helpe themselves.

Of the fole
that wept
when the
Sunne did
shine, and
laughed
when it
trayned.

There was a fole, who when he saw the Sun to shine, he wept
and when it rained, laughed: and being asked, why he did so, hee
answered that rayne commeth after the sunne shining, & ther-
fore he wept: and when it rayned, hee knew that after ward the
sunne would shine, and therefore he laughed. There was a fole
called Lobellinus, who vpon a tyme putting on a newe coate,
knew not himselfe, and went about inquiring of euery body, if
they saw not Lobellinus: When one raught him a good sowlse on
the eare, saying: this I geue not to thee, but to Lobellinus, and
therewith he remembred himself who he was. **A** Lord geue his
fole a new coate wheron were imbrodered a great many Asses
heades: When a Straunger seeing him, sayd vnto him: It ap-
peareth that thou art a fole, because thou wearest so many asses
heads vpon thy coate, which the fole hearing, went vnto y Lord
his maister, and bid him take his coate again, for he would not
weare it. **W**hy so, quod the Lord, because thou makest me a
fole, sayd he, in putting Asses heads vpon my coate. **N**o, sayd
the Lord, they be Deeres heads: Deeres quod the fole, & here be
the hoznes: When saydethe Lord, they haue no hoznes yet for
they

Of the fole
Lobellinus
that knew
not himself
whē he had
on his newe
coate.

Of the fole
that had his
coate im-
brodered
with Asses
heads.

of mery Iestes, and delectable deuises.

they be falwncs, and with that answer, the foole was contented and so he answered vnto whosoever mocked him therewith.

Fredericke the Emperour was wont to say, that they were the most foolcs in all the worlde, that beleue the punishmentes and rewardes that shall be in the worlde to come, and yet liue still in their sinnes. A certaine foolish fellow having a litle monie, hyd it in a hole, & couered with stone, wherupon hee wrote: here it is. Another comming by, and reading the superscription, and maruailing what it should signifie, ouerturned the stone and caryed away the monie, and layd the stone againe in his place, and wrote vpon it: It is not here.

Of the fool that hid his monie in the hole.

Mery iestes of those that are possessed. Chap. 23.

A Mayde in Westphalia, which was possessed of a spirite, dis-
puted with euery one that came to her, in what science so-
euer, which a certaine maister of art, that came lately from
Paris, hearing, came vnto her. To whome sayd the Deuill: thou
commest lately from the village of strawe, therfore tell mee the
quantity & quality of this proposition: Euery horse is a mare.

Of a mayde that was possessed with an euill spirite.

Wherfore he being amazed, departed immediatly. When a cer-
taine man of the Contrey demaunded of one that was possessed
how many chilozen he had: The Deuill answered that he had
one. Now, it appeared quod the Husbandman, that thou art a
Lyer, for I haue twaine. Nay, sayd the Deuil, I haue told true,
for one of them is not thine, but a Priestes. A priest being de-
famed with a certaine womā, promised a deuill that if he would
helpe him in his purgation, hee would geue him a sufficient re-
ward. Then the Deuill promised him, that if he haply should be
searched, it should not appeare at all that he had any members.
But when the time came, and he had stryped himselfe naked, it
was of all manifestly seen that he had as much as was requisite
for any man to haue. Thus we may see howe they are deceiued
that put their trust in the deuill. One that was going awaye
from his wife because of her naughtines, meant not to take lea-
ue at his departure. Then sayd his wife vnto him, to whom wil
you commit me in your absence: to the Deuill quod he, and im-
mediatly he went on his iourney. But when he was gone, and
her louers according to their custome came to the house, the de-
uill alwayes frayd them away. Long time after when the hus-

Of the Hus-
bandman
that asked
the Deuill
how many
children he
had.

Of one that
comited his
wife to the
Deuyls cu-
stody while
he was fro
home

The fourth Booke.

band came home againe, now take thou the charge of thy wyfe againe, quod the Denill vnto him, for I had rather keepe all the wilde boares in the whole countrey then her onely.

Of Popes, and their mery iestes. Chap. 24.

The man-
ner of con-
secrating
Popes.

Of Pope
Hogs
mouth.

Of the
popes prea-
ching.

It is read in the Chronicles that when the Pope is consecrated, as they terme it, there is a great handfull of Towre set on fire in presence of the al, and therewithall these words spoken: Thus passeth the glory of the worlde, remember that thou arte ashes and a mortal man. A good lesson if they would follow it.

Sergius the Pope was called before hee was Pope Os porci, that is to say, Hogs mouth, and since his time all y Popes haue changed their owne proper names. Euaristus the Pope, appointed seven deacons to gward the Popes person while he preacheth (which I thinke) is but seldome, or to assist him that he erre not, whereby he might come into obloquie, and bee diffamed by his aduersaries. Adrian the Pope with the whole assembly of Cardinals, Bishops, and Prelates, and all the Synode gaue vp all the authoritie vnto Charles, king of Rome, to chuse and appoint who should be Pope. And mozeoner that all Archbishops should receiue their inuesture of him, and that al that were disobedient vnto this decree should be accursed: much repugnant vnto that wherin the Popes will take vpon them to make, and depose Emperours at their pleasure.

Of Cardinalls and their mery iestes. Chap. 25.

How the
Pope sent
for Frier
Tortus to
make his
Neece con-
ceiue.

How two
Priestes
stried for
a benefice.

Octavianus a Cardinall, caused the Pope to sende for one frier, Tortus to Lyons, that had very good knowledge in phisick. And whē he was come vnto him, the frier demanded the cause why he sent for him. The Pope answered, I haue a Pæce that hath bene thus long married, and can haue neuer a childe, and I haue sent for you because you are a Phisition, to do your indeuour to make her cōceiue. Then answered y frier, your holines is hot, yong, and lusty, you should sooner make her to conceiue then I can: wherat the Pope laughing tooke him to be his chaplein. Two priestes struing before the Cardinals for the Maistership of a certaine Hospitall, it is a strange matter to see quod one of the Cardinales, how you two poore fellowes and vnlearned cannot agree for one simple maistership of an hospitall. Nay, sayd one of the priestes, it is moze maruaile to beholde how

of mery Iestes, and delectable deuises.

how you rich Prelates and learned men are at such contention for one great popedom. A certaine Cardinall had a Chaplein called Michaell, whom he promised that if euer God called him to greater dignitie, he would prefer him to his contentacion. Afterward being made pope, and troubled with many afares, he quite forgot his old Chaplein Michael. Who seeing that hee could haue no accessse vnto the Pope, wrote vpon a doze by the which he should passe, these verses following.

Of a Cardinall to prefer his Chaplein.

Here standeth without before the dore, Michael the Chaplein
Saying, that honors do maners change, (poore:
But seld to better, for that were strange.

Which the Pope reading, and seeing him standing before the dore, remembred his promise, and gaue him a good benefice.

Of Archbishops and their mery iestes. Chap. 26.

A Certaine Archbishop preaching vpon Palme Sunday, discoursed very much of Christes humilitie, & of the shee Asse whereupon he rode. And when the Sermon was done, hee mounted vp vpon his lofty palfrey, and was riding home. Then came an olde woman running, and toke the horse by the bridle saying: I pray you my Lorde, is this the shee Asse whereupon Christ roade? An Archbishop being in visitation, sharply punished a certain Lady, Prioress of a Nunrie, for trespasses which she had committed, whome she earnestly intreated that in consideration of a piece of monie, he would in part remit y^e punishment. But he deneying so to do, saying: that he loued her not, & therfore he would not pleasure her so much: I think so, quod she & well beleue it, for there was neuer yet capon y^e loued an hen.

Of the bishop that preached of the shee asse that Christ ride vpon.

Of an Archbishop that punished the Lady Prioress.

Of Bishops, and their mery iestes. Chap. 27.

One thinking to get the goodwill of a Bishop, by flatterie, sayd vnto him, my Lord, if your Lordship would take lesse paines you might liue yet fve yeres, but if you continued so still, you wil scarce liue two yers to an end. Who answered, I had rather bee a good Bishop two yeres, then an ill Bishop fve yers. One objected vnto a bishop, that he was too couetous, for that by keeping a nigardly house, he had saued mony enough to redeme his Church landes, which his prediceffour had layd to more gage. But he answered that he was farre more liberall then his prediceffour: for (said he) I haue payd his debts & mine

Of one that flattered a bishop for aduantage.

Of one that objected against a bishop because he was couetous.

The fourth Booke.

Of a bishop
that pro-
mised to
geue a Pre-
bend at the
Kinges ap-
pointment.
Of a bishop
that courted
a Hart.

A priest re-
buked by
the bishop
for burying
a dead ass.

A gentle-
man that
sayd all bi-
shops were
blinde.

Of a bishop
that prefer-
red his
Kinsfolke.

owne also. A Bishop in Fraunce, promised Phillip the French King, that the first Prebend that fell in his gift, hee would geue it to whom sencer it pleased y^e king. And when many fel voide, and the king was pleased with none, hee was soze offended.

To whome the bishop sent this answere, desiring his grace not to be offended, for he had yet geuen neuer a one of the, but sould them all. The bishop of Mentz courted an Hart, and after long running, the beast leapt into a deepe pōde, & a great pike caught him fast by the throat. And when the Hart came out of water, he brought the pike with him hanging by his throate, and so hee took them both, and sent pieces of them abroad for present to his friends. A certaine Priest was accused vnto the Bishop of the Diocesse for burying his dead ass solemnly with dirige, & Mass of Requiem. And being much rebuked for so doing hee certified the bishop that it was a very goodly Ass, and had made a will, & had bequeathed his Lordship five pounce, which he had now brought vnto him. And when the bishop had receiued the monie, hee sayd, let him then rest in peace, and so discharged the Priest.

A noble younge Gentleman, that was a Scholler in Paris, sayd, that all the Bishops in Fraunce were blind, because they gaue not some good benefice to his Maister, being but poore, and well learned. Not long after, being himself made a Bishop, he was so blinded with his spiritual promotion, that he neither gaue his poore maister any thing, but on a time when hee came to Paris, his Maister went & met him, bearing a couple of waxe candles burning in his hand. And when the Bishop asked him why he did so, hee answered, because your Lordship should see mee, for you are blinde.

A certaine Byshop had many young Nephewes and Kinsfolkes in his house, which alwayes sat at meate at a low table before him, and whensoever any preferment fell voyde, he repul- sed other, and bestowed it vpon one of these. When a man of worship, whom the Bishop had bid to dinner, set himself downe at the Childrens table. And being demanded by the bishop why he did so, hee answered that he could not be preferred sitting at any other Table, neither knew he any other then those that sat there, aduanced by him vnto any dignitie.

Of

of mery iestes, and delectable deuises.

Of Archdeacons Chap. 28.

An Archdeacon being in visitatiō, spent whole dayes in feasting & making good chere, when the people looked that hee should haue preached vnto them the word of God. And as he was going from hearing Masse vnto dinner, an olde woman sayd vnto him that they looked for that which was his dutie to do meaning, to shew them their duties out of the word of God. Well (quod the Archdeacon) I will not call thee to counsell what I had best to do. But she answered, surely he had small care of our soules, that put them in trust to thee. An Archdeacon visited his parish Church, from which he was promoted vnto the Archdeaconrie: and there came vnto him an husbandman to aske counsell, saying: M. Archdeacon I married a poore wife, and now I know where I may haue a rich one, is it lawfull for me to forsake the poore one, and to take the rich? the archdeacon answered, by no meanes. Then sayd the husbandman, but you haue forsake a poore church and kepe a rich archdeaconrie. Which he hearing gaue vp his archdeaconrie, and returned to his owne Church.

Of a woman that tould the Archdeacon, hee did not his dutie.

Of a man that had a poore woman to his wyfe, asked the Archdeacon if he might not marrie another that was richer.

Of the Chancellor of Paris that had many benefices.

Of the Canon that had got a dispensation for many benefices.

Of Canons and their mery iestes. Chap. 20.

Iulius in his booke of Bees, writeth an Historie of one Phillip that was Chancellour of Paris, who hauing many benefices was in his sicknes admonished by the bishop to resigne them vp, for feare of longer incurring Gods displeasure: Who answered that hee would trye the truth of that, before the great iudge. But shortly after he was dead, he appeared vnto the Bishop like a shadow, and said: I most miserable wretch am damned, and that chiefly for three causes: first, for my fruits which I kept from the poore: Secondly, for my pluralitie of benefice: And lastly, for my detestable whoredome. Moreover, he sayd, is the world yet at an end? Then quod the Bishop, I marvail that thou hauing in thy life time bene a great Clarke, and seeing me and other liuing, who must all die before that day come, should est aske me that question? But he sayd maruaile not at all, for in hell there is neither knowledge, nor reason. Maister Albertus sayd vnto a Canon of Collein, which came home from the Court with a dispensation to haue many benefices: Before you might haue gone to Hell without licence, and now you must needs go thither by vertue of dispensation. There was a

The fourth Booke,

Canon which had two Canonrie, one in one Church, another in another, that dreamed one night that two staves were reatched vnto him, and the same night the bishops of both churches died. Then some of his familiars expounding his dreame, sayde that he should be chosen bishop in both places, and riding out y next daye morning, hee fell from his horse and brake both his legs, & was faine to go with two crutches to beare himself vp withal.

Of the Hault and Lame. Chap. 30.

How a priest did drue the hault and lame out of the Church.

Op a time there came vnto a sanctes church, so many hault and lame people to be cured, that the priest could not drue them forth. Then sayd the priest, geue me your staves and I will heale you all. And when he had them, he sent for fire, and being demaunded what he would do with it: Burns him that is most lambe, quoth hee, that you may all be healed with his Ashes. And when they heard this, they ran all awaye.

Of Priestes. Chap. 31.

Of a Priest that lost his Concubine and his benefice together.

Of a poore womā that bequeathed her Hen.

Of the churl that had a fore legge.

ACertain poore lecherous priest had a concubine, whome he loued well, whereof the Archdeacon hearing, commaunded him either to forsake his Church, or to leaue his concubine. But being loth to depart from his Concubine, hee resigned his benefice, and when the harlot saw that hee had nothing now to liue withall, she would tarie no longer with him, and so hee lost both profit and pleasure together. A poore aged woman, being weake and like to dye, bequeathed vnto a Priest one Hen which she had, to be deliuered after her departure. But the priest came and toke away the Hen while she was yet liuing. Then sayd the old woman, I perceiue that Priestes be worse then the Deuill, and the fore and they, haue lettē her alone, and now haue geuen her but once to a Priest, and he taketh her away. There was a Priest which vled to cary holy water, as they termed it, about vnto his friends and parishioners houses, and when hee came to a certain richmans house, he was sure of nothing els but rayling, curses, and euill language. It fortunēd that he caught a soze in one of his legs, and at the priests next comming thether, he made him good chere, and desired him to pray for him. Then quod the Priest, I praye God sende your other leg to bee soze also, that you may be more deuout. Which the rich man bearing, well humbasted the Priest, and with straying his leg found

of mery iestes and delectable deuises.

found the paine to be eased, This or the like, is alway the ende of bigodly prayers.

Of Abbots and their mery iestes. Chap. 15.

A Certain Abbot came sodainly vpon a companie of Monks as they were talking, and when they sawe him, they were abashed. Then sayd the Abbot, wherof were you talking? Therunto one that had the rediest wit among them, answered of your Lordship. And what sayd you of me, quoth the Abbot? Surely we were talking, sayd the Monke, howe you and other Abbots can so soone ware euill. Mary answered the Abbot, because we be made of ill stufte, that is to say, of Monkes.

Of an Abbot that came suddenly among the Monkes.

An Abbot being in the Chapter house among the Monkes, sayd that he had no pleasure nor rest, but paine & vexation both of body and minde in the office, and that hee was no Lozde, but rather their seruaunt and vnderling. To whome the Monkes answered: Midsummer, and the feast of S. Iohn Baptist, is now at hande, go play thy self somewhere els, for wee will haue thy seruice no longer, and so depriued him of his office. The Abbots ronne S. Denis in France being boide, and the time of th' election drawing nere, the Prouost of the same house, offred vnto the King five hundred pound for his goodwill: the Chamberlaine as much, and the Sellerer asmuch also: all which monie he seuerally willed them to deliuer vnto his Chamberlaine. When the day appointed for the election was come, and the King was set downe vnder his cloth of estate, those thre aboue named gaping euery one for the preferment, the king called vnto him a simple Monke which sat in a corner, and made him Abbot: who alleaging his insufficiencie for it, and the worthines of many other in the Couent: the king smiling, I will supply your want, quod he, and geue you fiftene hondred pounds toward your charges, which was the Prouosts, Sellerers, and Chamberlains monie, and besides helpe you with the best counsel, and ayde other wise that I can. And Abbot of Paris, comming into the scholes at the Quodlibets, demaunded this question, whether it were better to know a litle good and to follow it, or to know much and follow nothing? It was answered that the first was the best. Then quod the Abbot, you be all foles, that learne many sciences, and follow none.

Of an Abbot that was by his Monkes depriued of his dignity. Of three Monkes that gaue to the king five hundred pound a peece, to haue the Abbotship of S. Denys.

Of a mery demand that the Abbot of Paris asked the scholemen.

The fourth Booke

Of Priours, and of their mery iestes. Chap. 33.

In the Priory of Ramessa ther dwelt a Priour that was very liberal, which caused these verses to be written ouer his doze:

Of the li-
berall frier
of Ramessa.

Be open euermore, o thou my docre,
To none, be shut to honest or to poore.

But after his death, there succeeded him another, whose name was Rainhard, as greedy & couetous, as the other was bountifull and liberall, who kept the same verses there still, changing nothing therein but onely one point, and made them run after this maner:

Be open euermore, o thou my doore.
To none be shut to honest or to poore.

Afterwarde being driuen from thence for his extreme niggishnesse, it grew into a prouerbe: that for one point Raynhard lost his Priorie. A Priour hauing gheastes to dinner, caused his seruaunts to mingle water with y wine, to the intent it might stretch the farther. And perceiuing one of the Monkes to be very talkatiue, and full of wordes, sayd vnto him: Brother, when will your mill leaue clacking? It cannot leaue Sir, quod the Monke, as long as ye geue it so much water.

Of a priour
that serued
his gheastes
with wyne,
mingled
with water.

Of the
munke chat
displied the
priour with
harde
blowes.

A certain Monke displaying the Priour & others after Complin, strooke very hard blowes vpon the Priours head. But meeting after ward at the Chapter, the Priour said vnto the monke: Brother, you know not yet well how to displice. But when you disple the Priour, you must strike handsomely and gently, and not thus, and thus, and buffeted him well sauouredly about the eares, and so was euen with the Monke for his hard displaying.

Of mery iestes of Munkes. Chap. 34.

Of a mōke
that douckr
alwaies
downeward
till he had
found the
keies of the
Abbey.
Of an olde
mūke that
fell a sleepe
in the quire

Sometyme there was a yong Monke in the Abbey, who alwayes went casting his eyes to the ground, and was very milde & lowly in behauiour. Afterward being made priour, hee held vp his head alofte, and was very seuer and arrogant, which seeming strange vnto the that knew him befoze, & being demaunded the cause of so great alteration. Answered, that befoze he alwayes looked on the earth for the keies of the Abbey, if haply he might finde them: which now hauing found, he looked no more on the ground but beare himselfe according to the dignitie wherunto he was called. An old Monke sitting in y quire, fell a sleepe, and dreamed that there came vnto him a foule long

clowen

of mery iestes, and delectable deuises.

Houn with such a filthie wispe as they vse to rub hozes withal, and looking grimly vpon him, would forcibly haue wyped his face therewith: But he striving to escape from him, pluckt back his head and knocked it against the wal, and so awaked.

A certaine Munkc leading his horse to the water saw a contrey Fellow going ouer a bridge, dzing an asse befoze him so heauenly laden, that he could scarce moue one fote by another: whome the contrey Fellowe notwithstanding beate forwarde without pittie or mercie. Then sayd the Munkc, why wilt thou kill thy beast being laden? The Fellow answered, he is not so laden, but he will carrie all the patience of your Abbey, where at the Munkc was very wrath. Then sayd the Fellowe: The dumbe beast murmureth not vnder his burden, and you are out of patience for one wordes speaking.

A certaine Frier comming vnto the gat of an Abbey, seeing that hee could not get in, rang the bell very hard, and a Munkc comming to the gat, asked why he rang: then sayd the Frier, I ring for the charitie which is gone awaye fro the Abbey, which the Munkc hearing, toke the bell and rang harder then hee had done. What meaneth this, then quoth the Frier. Then (quoth the Munkc) I ring for the patience, which is departed from your Frierie.

Of mery iestes of preaching Friers. Chap. 35.

A Certaine Frier tossing the pot, and drincking very often at the table, was reprobended by the Priour. Then sayd the Frier. It is an old prouerbe, that a man ought to drinke after a good saying. And there were so many read euen now, that there is not wine ynough to drinke after them all: for that time the booke of the prouerbes of Salomon, was read at the Table.

One maister Hugh, an Officiall, hauing a Frier at his table at dinner, and seeing that hee could not eate of the bread, because it was so hard, asked of him why he did not eat: to whom the Frier answered: If thou be the Sonne of God, command the stones to be made bread.

Of Friers, called Minours, and their mery iestes. Chap. 36.

A Certaine Minour Frier had displeased Boniface the Pope, and by y Friers of the same order he was deliuered vnto him. Who being brought befoze the Pope, and desiring pardon, sayd

Of a fellow that tolde the Munkc his Asse being laden was able to carry all the patience in the Abbey.

Of the frier that rang the bel, and tould the Munkc hee rag for the charitie that was gone out of the Abbey.

Of the frier that sayd he must drink after euery good word.

Of the frier that bid the Officiall if he were the Sonne of God, to stones make the bread.

How a frier that had displeased, the Pope made his answer.

The fourth booke,

Of the frier
minour
that fell
mad.

sayde the Pope vnto him, thine owne Pation and thy Bishops haue deliuered thee vnto mee. To whome the Frier in his owne defence answered: He that deliuered me vnto thee, had the moze sinne. At which aunswere the Pope being delited, sent him away free. A certaine Minour Frier of Brunswike fell mad, but not withstanding hee could helpe to Masse. And seeing the Pziours man bearing a great Capon in a platter, whose legs hung a great way ouer the platters side, he ran vnto him, enquiring of him whether it were a Crane or a Capon? But the seruant sharply rebuked him away, and would not tell him. In the morning after, when the Pziour should say masse, he would helpe him. And when the Pziour began Confiteor, that is to say, I confesse, (a superstitious parte of the masse:) Now sayde this Frier, tell me whether it was a Capon, or a Crane, which you had yesternight to supper, els I will not absolue you: Then the Pziour taking compassion vpon his follie, sweare vnto him by God, that it was a capon. Then sayd the Frier, Misereatur vestri, &c. God forgive you, and so forth, and they proceeded in their louelines.

Of a citize
that decei-
ued a com-
pany of
friars of
their good
cheere.

On a tyme when many minour Friars comming from the Chapter, flocked vnto a certaine Citizens house, carrying with them wine, and other pziouision to make good chere: the townesman vnderstanding thercof (for he had bene forth) caused the Belman to ring alarme at the doore, and to crye out aloude as though there had bene enemies coming, which noyse the friars hearing, and fearing the losse of their horses, and their armes: in all hast get vp into their wagons, and rode away as fast as they could: And the goodman of the house came in, and toke the wyne and other pziouisions, which lasted him to make merry withall many dayes after.

Of the
young No-
uice that
sayde that
he neuer
read that
Christ was
either black
or white, or
gray Frier.

Of diuers mery iestes of Nouices. Chap. 37.

A Certaine Nouice of the order of the preaching Friars, being in a place among other Friars, where they contented of the excellencie of their orders, euery man preferring his owne befoze the other: Then sayd this Nouice, is it true that euery thing which Christ bid, is for our instruction? Yea, sayd the Friars. But I neuer reade, quod the Nouice, that our Saviour Christ was either a black, white, or a gray frier, but hea-
ring

of mery iestes and delectable deuises.

ring that he was a poze pzeacher, I had rather follow his steps therin, then any others. A Certaine Nouice entred into the order at Paris, and as hee was going to bedde at night, a lampe fell downe, and all the oyle was spilt vppon him. When they brought him vnto his bed, where were wollen sheetes layd vpon a bed of straw, and he was commaunded to keepe silence. The next day morning, when the other Friers came vnto him, and asked him how hee fared, and was vsed since hee came into the order: He answered, yesternight I was annointed, and layd vpon straw, and made dumbe. One Frier Humbert, a maister of the order, carrying with him certaine Nouices vnto Lyons, came to a village where they could get no meate. At length an olde woman brought the a litle bread vnto the bridge wheron they sate, which when the Nouices had eaten, he asked her if she had any moze, and she brought another piece, and the yong men eate it immediatly very greedily. The thirde time, he willed her to fetch moze, if she had any: which she did, and they eate it vp all straight wayes. Then sayd the maister vnto the Nouices, hee will prouide you bread, that encreased the five loaves in the wilderness, reciting vnto them the whole story out of the Enangelist, and howe there were twelue baskets full left, ouer and besides that which was eaten. Now by Iesus (quod the old woman) you be no such, for you haue left none at all.

Of the Nouice that was annointed with a lampe of oyle.

How Frier Humbert fed certaine Nouices with three peeces of bread.

Of mery iestes of Conuertites, Chap. 37.

A Certaine Conuertite seruing in an Abbey, wayted vppon the Abbot, Priour, and Monkes at a feast, after that they came from the Chapter, where there was much good chere prepared. And hauing many dishes to carrie in, when he had brought in the first, he said, there is no moze, and likewise at the second, he said, there is no moze, and so at euery one. When the companie being offended that they had fed so much of one dish, seeing there was plentie, and that they were so filled that they could not tast of the other: demaunded of him, why hee sayd alwayes at euery dish that there was no moze? Indeepe, sayd hee, I spake that worde, but I meant it not of meate, but of Paradise. For in the worlde you will weare soft apparell, eate delicate meates, ride with great traines, and liue in all pleasure, and therfore I meant that you shall haue no moze in the worlde

Of the conuertite that mockt the Munkes, as they were at banquet.

The fourth Booke

Of the conuertite that went to fetch the abbots cattell out of the pound.

to come. All the Cattell belonging vnto a certaine Monasterie, were carried awaye to the pound a good waye of, and the Abbot sent a simple Conuertite which was in the house, to bring them home, commaunding him that he should not come again emptye but bring whatsoeuer he could get. But (when he) which had them in the pound, had answered him that he should not haue them, notwithstanding if he would sit downe & eate meat with him, he should be welcome, he fead very greedely. Which y^e master of the house beholding, and reprobuing him some what therefore: he declared what commaundement was geuen vnto him, & because he could beare nothing else home with him, he would carrie at leastwise (asmuch) as his belly would hold. Then all the companie laughed well, and perceiuing the simplicitie of the man, gaue him all that he required.

Of many mery iestes of Nunnes. Chap. 39.

The punishment of yong Nuns when they be got with childe.

THE Nunnes of a certaine Monasterie had this custome, that when any of them were deliuered of childe, they should vse recreations, and bathings, and other thinges necessarie for a woman in that case, and the Nunnes would come a gossiping vnto her, and bring her presentes. But because that the correction that belonged to the order should not be abrogated, at the moneths end she must come naked into the Chapter-house before them all, and receiue three strypes at euery one of her Sisters handes with a fore tayle, which alwayes hung vp in the Chapter house for that purpose. In a certaine Monasterie

Of the yong Nuns that were restrained of their libertie.

were a companie of olde Nunnes, that had been good fellowes in their youth, vnto whome the younge Nunnes cleaued very fast. It fortuned the old Lady Priorres dyed, and there succeeded one that was more seuerer in her rounie which forbade the coming in of religious men, or any other vnto them. So that the younge Nunnes seeing them selues restrained of their libertie, sayd vnto the elder Nunnes: happy are you Sisters, for you lost your virginite in your youth, which if you had now, there were as small hope for you to lose it, as is for vs. A certaine Nunne confessing her selfe vnto a Bishop, that she had sinned in the act of the flesh: He sharply reprobued her for so doing, and demaunded what cause moued her therto, and she answered, good reason, for it is written, proue all thing. P^rea, sayd the Bishop, but

Of her that sayd, in confession, it was good reason to proue all thing.

of mery iestes, and delectable deuises.

if you had read all that tert, you had not done it: so: it followeth in the same place, keepe that which is good. But she answered: Oh my Lorde, I did not turne ouer the leafe.

Of many mery iestes of Sisters. Chap. 40.

A Certaine Sister in a Priorie, being an olde mery wenche, made her boast that none could find any fault with her behauiour. For, sayd shee, if I laugh, it is good fellowship, if I weepe, it is deuotion, if I speake, it is Philosophie, if I holde my peace it is religion, if I sleepe, it is quietnesse, if I rise, it is a vision, and so of many thinges moze. But she forgot one thing, that the moze she gloried, the moze soyle shee was counted.

Of a mery wenche in a Priorie said that none might iustly finde fault with her behauiour.

A mery fellow that would faine set out the ydle occupations, wherin the sisters busied them selues: He made a cyrle, wherin he painted how thre sisters were stealing of one gosse: one helde him by the legge, another layd a knife vppon his necke: and the thirde strake the knife with an hammer: and rounde about the cyrle it was thus wrytten: Loke how these holy sisters are occupied about stealing of a gosse, so are all the rest also.

Of a mery fellow that drew a patterne of all the sisters idlenesse.

A sister being in the monasterie bare headed, and in her peticote onely: Two friers knocked at the gate, and she ran to the gate and opened it. And being ashamed because shee was bare headed, she toke vp y^e tayle of her peticote to cast ouer her head, and vncouered her naked buttockes, and ran awaye as fast as she could. Then one of the friers calling vnto her, willed her to couer her naked partes, saying: it is better to see a womans bare top, then her bare taile. It fortuned that in a Priorie one night, there was a Priest founde a bed with one of the Sisters, vnto whose chamber many other of the sisters flocked to see the sight. And when another of the sisters, in whose bed also at that present there laye a Priest, heard this stirre, making hast to go see the other, thinking to couer head with accustomed baile, thre w the Priests breaches vpon her head, and came vnto that merrie or rather lamentable spectable to bewaile the cause among the other, as though she had bene giltye of no such matter.

How a sister vncouered her lower part to hyde her face from the Frier.

Of the two sisters that taken a bed with two priests.

Of mery Dreames. Chap. 41.

A Certain Contrey man, dwelling nere Ratibone, dreamed that vpon y^e bridge at Ratibone he should finde great treasure: & coming thither in the morning very early so: y^e purpose

Of the farmer that dreamed

The fourth booke,

where great
treasure was
to be found.

Of the Ca-
non that
made ver-
ses in his
leepe.

pose, he met with a rich man which asked him what he sought, and he told him the cause of his coming, and how and where of he had dreamed the night before. When the rich man by with his fist, and gave him a bore on the eare, saying: Ah fool, wilt thou beleue dreames? I my self dreamed this night, how that in the villiage of Rogendolfe, in such a place (naming a certayne farne place) I should finde a great some of monie, but I meane not to be so much a fool as to go seake it. But when the contrie man heard this, & perceiuing that it was his owne farne where he dwelt, thought within himself, it is happy for me that I came hether this day, to haue a bore on the eare, & going home immediately, digged in the place which the other named, and founde a rich treasure. A certayne Canon in Werda, nigh to the Rhine, which neuer could make verse in all his life, dreamed of these two verses in his leepe, which he remembred well when he awaked, to this effect.

The wordes of reuenge, a bitter doome hath giuen on thee,
Though thou ne knowest, how that thy life shall shortly
ended bee.

And when he had openly told it at the table, one of his familiars said vnto him, what euer it should signify, if I were in your case, I would take order with my goods, and dispose them as I thought best, whatsoeuer should befall. But he being stricken into a dumpe, gat him vpon his horse & took his hawke vpon his fist, and rode abroad into the fieldes for his pleasure, to digest the melancholy. And coming home ward at night, where he must ride ouer a bridge that lay ouer an arme of the Rhine, his horse began to strue and pluge, and threw them both headlong into the Rhine, and there were drowned.

How Ser-
uilius asked
a painter
why he pain-
ted not as
well for
him selfe as
for others.
Of a Shoo-
maker that
was made a
Iudge.

Of diuers and sundry Artificers. Chap. 42.

MAcrobis, in the second booke of the Saturnalia, writeth, & when Seruilius of Rome, beheld the Childzen of Mallius, an excellent painter, how mishapen & euill fauoured they were, said vnto him: Mallius, why doest thou not paint likewise as well for thy self, as thou doest for other men? to whome Mallius answered, I deuise in the night time, but I paint in the day. A certain Shoomaker dwelling in a Cittie of Lumbardie, was made a Iudge in certaine causes, before whom one of the same

of mery Iestes, and delectable deuises.

occupation had a matter then presently to be handled. And perceiving himselfe to be in some daunger, came vnto this Showmaker Iudge, wheras he sat in Iudgement, and secretly requested him to be fauourable vnto him, saying mozeouer vnto him: Do you not know me Sir? I am such a friend, and sometime a fellow of yours. But he answered him churlishly, and sayd, stand away & trouble me not, for at this present, I know neither thee, nor my self.

F I N I S.

A Table containing the principall matters comprised in this present worcke of Table Philosophie. And these are the contentes of the first booke, which is Philosophie naturall.

T He Preface into the first Booke.	Of Pultrey.	chap. 22.
Of the times to eat, & how often	Of young Pigeons.	chap. 23.
in one day we should eate meate,	Of the partes of Fowles.	chap. 24.
	Chap. 1. Of eggs & the properties therof.	cha. 25.
Of appetite, and of the custome in eating.	Of milke.	chap. 26.
	Chap. 2. Of cheese.	chap. 27.
Of the orders of meates, and eating of them.	Of fishes.	chap. 28.
	Chap. 3. Of all kinds of fetches or Podware, as	
Of the place to eate in.	Chap. 4. Rice, Beanes, Lentiles, chitches, Peas.	chap. 29.
Of meates and drinckes wherwith men be refreshed at the table.	Chap. 5. Of Potheerbes, and sallet hearbes, as :	
Of wine & the properties therof.	Ch. 6. Garlike, Sorrel, Dil, Smallage, Arrage	
Of mead & the properties therof.	cha. 7. Bancia, Beets, Borrage, coleworts, onions,	
Of double beere and ale.	Chap. 8. Gourdes, comin, Fennel, Ilope	
Of flesh in generall.	Chap. 9. Lettice, Mintes, cressles, Poppie, Perceley,	
Of the flesh of wilde beasts.	Chap. 10. Leekes, Purcelain, Radish, rapes	
Of Kiddles flesh.	Chap. 11. Rue, Sage, Spinage, Mushrumes.	ca. 30
Of Lambe.	Chap. 12. Of fruites, as : Figges, Dates, Raysons,	
Of Mutton.	Chap. 13. Pomegranat., Quinces, Peares, Apples,	
Of Vexle.	Chap. 14. Peaches, Medlars, Pome citrös, Mulberries,	
Of Porke.	chap. 15. Plums, cherries, Almonds, Nuts,	
Of Deeres flesh, or venison.	chap. 16. Filberds, chestnuts, Akorns.	chap. 31.
Of Heares flesh.	chap. 17. Of Spices, as Pepper, Ginger, Zedoarie,	
Of Beares flesh.	chap. 18. Galangall, cloues, cynamon, Saffron,	
Of the parts of Beastes.	chap. 19. carrowayes.	chap. 32.
Of baked flesh, or pyes.	chap. 20. Of Sauces, as : Mustard, Salt, Vineger,	
Of Fowles.	chap. 21. Honie, oyle.	chap. 32.

The Table.

The Contentes of the second

Booke of Table Philosophie, which is morall.

<p>THe Preface,</p> <p>Of Emperours.</p> <p>Of Kings,</p> <p>Of Princes.</p> <p>Of the gentle Bishops.</p> <p>Of Noblemen.</p> <p>Of Knights.</p> <p>Of Squiers.</p> <p>Of Warriours.</p> <p>Of Philosophers and Oratours.</p> <p>Chapter.</p> <p>Of Phisitions.</p> <p>Of Yongmen.</p> <p>Of Oldmen.</p> <p>Of Citizens.</p> <p>Of Marchaunts.</p> <p>Of Husbandmen and Husbandrie.</p>	<p>Of Artificers.</p> <p>Cha.1. Of Ritchmen.</p> <p>Cha.2. Of Pooremen.</p> <p>Chap.3. Of Religious persons</p> <p>Chap.4. Of strangers & Pilgrims</p> <p>Chap.5. Of Hunters.</p> <p>Chap.6. Of Iudges.</p> <p>Chap.7. Of Lawiers.</p> <p>Chap.8. Of Lords baylifs.</p> <p>Of Friends & frendship.</p> <p>9 Of Kinsfolkes.</p> <p>Chap.10 Of good women.</p> <p>Chap.11 Of naughtie wemen.</p> <p>Cha.12. Of Married wemen.</p> <p>Chap.13 Of good widowes.</p> <p>Chap.14 Of Virgins.</p> <p>chap.15</p>	<p>Chap.16</p> <p>Chap.17</p> <p>Chap.18</p> <p>chap.19.</p> <p>Cha 20.</p> <p>Chap 21</p> <p>Chap.22</p> <p>Chap-23</p> <p>Chap.24</p> <p>Chap.25</p> <p>Chap.26</p> <p>Chap.27</p> <p>ichap.28.</p> <p>Chap.29</p> <p>chap.30</p> <p>Chap.31.</p>
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The Contentes of the thirde

Booke of Table Philosophie, which is naturall.

<p>THe pface.</p> <p>Whether aire or meate be more necessarie for life?</p> <p>Whether meate or drinke is more necessarie for life?</p> <p>Whether sleepe or meat be more profitable for the bodie?</p> <p>Whether meate or aire nourish more?</p> <p>Whether can good blood be ingendred of ill meate?</p> <p>Whether simple or compound meat be soonest digested.</p> <p>Whether it be good to walke immediatly after meat.</p> <p>Whether it be good to sleepe immediatly after meate.</p> <p>Why the appetite faileth, when the accustomed time of eating is</p> <p>Whether our bodies be warmer before meat or after.</p>	<p>Chap.1</p> <p>(past)</p> <p>Whether</p>
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The Table.

Whether fasting hurt more a cholericke or flegmatick cōplexion?
Chapter 2.

Why some desire much, and are filled with a litle meat?

Whether they that haue a strong heat can more tollerate hunger,
then they that haue a weake?

Why they that haue narrow powers can better abide hunger then
they that haue wide?

Whether choler flourish?

Whether sick Persons can better fast then whole?

Whether the strength of a strong stomack can better tollerate fa-
sting, then of a weake?

Whether he that vseth to eat much, can better abide to fast then
he that vseth to eat litle?

Whether fasting annoy more in warme or cold seasons?

Why are the greediest feeders soonest filled?

Why we receiue hotter meates into our mouths then wee are able
to abide in our handes. Chap. 3.

Why if one that is hungrie drinke, it appeaseth hunger?

Whether those that fast, are more a hungred then a thirst?

Why it is more pleasure vnto vs whē our thirst is quenched with
drinke, or when our hunger is appeased with meat?

Why one kinde of drinke seemeth stronger to one that is fasting
then to one that is full?

Whether vnto them that are thirstie by a drie stomacke a litle
drinke be sufficient?

Whether the stomacke be burdened with much drinke?

Why a moist stomack can beare much?

Whether thirst proceede at any time from the Lungues?

Why thirst of the Lungues be appeased by drawing in of cold aire
and of the stomack by cold drinke?

Whether thirst be a desire of that which is cold & moist, or of that
which is hot and drie?

Whether water slake thirst more then wine?

Of the hurtes which happen after meate, with the questions ther-
to belonging. Chap. 5

Of Bread, and the questions therto appertaining. Chap. 6

Of wine, and the demaunds thereunto incident, Chap. 7

Of flesh, with the proper questions therof.

The Table.

Of Egges, and the demaundes touching the same.	Chap. 9.
Of Filhes, and their questions.	Chap. 10.
Of Pulse and Podware, with their probleames.	Chap. 11.
Of Pothearbcs, and Sallet hearbes, and their questions.	Chap. 12.
Gf Fruites, and certaine demaundes concerning the same.	Chap. 13.
Of Salt and the proper questions therof.	Chap. 14.
Of hony and oyle, and motions touching their natures.	Chap. 15.

The Contentcs of the fourth

booke, of Table Philosophie, which morally treateth of honest Mirth, and pleasaunt pastimes.

T He Preface,	Of Children,	Chap. 21
Of honest mirth and pastimes.	Of Blind folke.	Chap. 22
- times.	Chapter. 1. Of Fooles.	Chap. 23
Of pleasaunt Inuectiues.	Cha. 2. Of Persons possessed.	Chap. 24
Of speeches couenient to euerie person.	Chap. 3. Of Popes.	Chap. 25.
Of apt, pleasaunt wordes.	Chap. 3. Of Cardinales.	Chap. 26
Of Emperours.	Chap. 4. Of Archbishops.	Chap. 27
Of Kings.	Chap. 5. Of Bishops.	chap. 28.
Of Princes.	Chap. 6. Of Archdeacons.	Chap. 29
Of Earles.	Chap. 7. Of Cannons.	chap. 30
Of Knights & souldiours.	Chap. 8. Of the halt and lame.	Chap. 31
Of Squiers.	Cha. 9. Of Priests.	Chap. 32
Of Phisitions.	Chap. 10. Of Abbots.	Chap. 33
Of Lawiers & aduocates.	Chap. 11. Of Priours.	chap. 34
Of Marchaunts.	Chap. 12. Of Munkes.	chap 35
Of Vsurers.	Chap. 13. Of preaching Friers.	Chap. 36
Of Husbandmen.	Chap. 14. Of Minours Friers.	chap. 37.
Of Iewes.	chap. 15. Of Nouices.	chap. 38
Of Theeues.	Chap. 16. Of Conuertites.	chap 39
Of Iesters.	Chap 17. Of Nunnes.	Chae. 40
Of Weemen.	Chap. 18. Of Sisters.	chap. 41
Of yong woman & maids.	chap. 19. Of Dreames.	chap. 42
ca. 20	Of sundrie Arificers,	chap. 43

Thus endeth the Table.

